The LUTHERAN

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DEACONESS GETS PIN

New insignia replaces uniform

No. 39

JUNE 29, 1955

ENTS

Point of View

PLANS FOR THE FIRST Bituminous Coal Festival were under way. Many organizations were planning to place floats in the parade. And why shouldn't we of the Ministerial Association enter a float—not in competition but to present our Christian witness? So we planned and worked and finally had our float ready.

It was a large farm wagon bearing on either side in red letters against a white drop, "UNITED IN WORSHIP." At one end against a high background of white with a red dossal was placed a lectern with an open Bible. Facing this in the attitude of worship were a number of miners dressed in their everyday miners' clothing. Above and behind the Bible was a large cross co ered with gold foil.

THIS WAS THE PICTURE watchers saw the float approached. Those who look after it passed saw something differen not a gold cross but a blood-red cr against that receding white background. had been a last-minute addition to reli the bareness of the back of the float a passed. The stark truth of the symbol was caught by many who saw it.

His cross was not a cross of beauty one stained with blood—his blood—and for himself but for us.

—ALBERT E. SPEC

The LUTHERAN News Magazine of the United Lutheran Church in Amer

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OVER PICTURE. Sister Anna Ebert, director of the Philadelphia Deaconess House, pins ignia on Sister Doris Bergbusch of Saskatoon, Canada, first student to be identified by ignia rather than uniform. For more about Lutheran deaconesses, turn to pages 16 and 50.

Augustana accepts

The door should be kept open for a possible merger of all Lutherans in America, the Augustana Lutheran Church indicated two years ago when it withdrew from negotiations with four other churches formerly in the American Lutheran Conference because the talks were not open to all Lutheran bodies. Augustana also sought to maintain its relationships with National Council and World Council of Churches. Meanwhile the other four groups—Evangelical, American, Lutheran Free and United Evangelical—have continued their merger plans, hope to complete them in 1957.

Early this spring, representatives of the United Lutheran Church issued an invitation to Augustana to "enter into conversations looking toward organic unity, with the proviso that such conversations be open to any and all" American Lutherans.

When the 517,000-member Augustana Church held its 96th annual convention last week at St. Paul, the unity proposal was a major topic. Ten of 13 conferences had taken favorable action. Delegates were well-briefed on all facets of the proposal. Discussion was thorough. And the decision was emphatic. With only five negative votes from the 506 delegates, Augustana adopted a four-fold plan for unity which included acceptance of the ULCA's invitation.

Talks with ULCA planned

Augustana's program calls for it to:

1. Join with the ULCA in an invitation to all other Lutheran bodies to participate in discussions looking toward organic union.

2. Enter into merger conversations with the ULCA and any other churches which accept the invitation.

3. Keep open the channels of co
munication with any church which mi
be unable to enter the negotiations n
but might wish to join later.

4. Create an "all-Lutheran comm
sion on Lutheran relationships to wo
out pulpit and altar fellowship among
Lutheran bodies.

Commenting on Augustana's acti
Dr. F. C. Fry, ULCA president,
pressed "jubilation and gratitude."
said: "Few churches have ever liv
through a more glorious day than A
gustana did last Friday. Nobody c
ever question again Augustana's sincer
consistency or courage. Augustana
shown the way."

Discussion is frank

Preceding the historic decision, de
gates at St. Paul's Gloria Dei Chu
heard sharp and lively debate. The pr
ent four-way merger of ALC, ELC, L
and UELC came in for criticism from
Conrad Bergendoff (*see cut on oppo
page*) who called it a "step backwar
Dr. Edgar Carlson, president of Gusta
Adolphus College, said, "We cannot
in favor of all-Lutheran unity unless
are willing to merge with each Luthe
body."

When lodge membership by se
ULCA pastors was mentioned as a
sible bar, Dr. Oscar Benson, August
president, remarked that the question
pastors' lodge membership is "a red
ring dragged across the path of Luthe
unity to hide provincialism." He
ULCA leaders would probably welc
a chance to discuss the question bec
it would give them "leverage to m
it more uncomfortable for pastors
are Masons."

KNUBEL-MILLER LECTURER FOR 1956
Dr. Conrad Bergendoff

ergendoff to lecture

Dr. Conrad Bergendoff, president of ugustana College, Rock Island, Illinois, ill be the Knubel-Miller lecturer for 956, announced Dr. Gould Wickey, ex-cutive secretary of the ULCA's Board f Higher Education under whose spon-orship the annual lectures are held. The ubject will be "The Doctrine of the inistry and of the Church in American utheranism." Both basic agreements id differences of the various Lutheran odies in America will be stressed.

Dr. Bergendoff, a member of the ugustana Church, will be the first non-LCA lecturer in the eleven-year history the foundation. First lectures were ven in 1945 by Dr. Walton H. Greever. Present plans call for the 1956 lectures be delivered during January and Feb-ary at Fargo, N. D.; St. Louis; Lake ty, Fla.; Altoona or Johnstown, Pa.; d Hartford, Conn.

LWF Assembly heads named

To develop plans and program for the 1957 Lutheran World Federation Assembly at Minneapolis, the 21-member preparatory committee at its initial meeting last week selected Dr. E. Clifford Nelson as executive director. A professor at the ELC Luther Seminary in St. Paul, Dr. Nelson will be granted a leave of absence for the 1956-57 term to direct the assembly.

Dates for the meeting, which will bring together Lutheran leaders from all over the world, are Aug. 16-25, 1957. It will be the third Assembly of the world Lutheran body. Previous meetings were held at Lund, Sweden, and at Hannover, Germany. The LWF meets every five years.

Chairman of the local committee on arrangements will be Dr. Paul Luther Wetzler, pastor of the ULCA Salem Church in Minneapolis and the area's staff correspondent for THE LUTHERAN.

Tentative plans for the Assembly include an opening worship service in the Minneapolis municipal auditorium on Aug. 16 and a giant rally on Sunday, Aug. 25, in the soon-to-be-constructed Minneapolis "big league" baseball park which will seat 45,000. The Assembly will bring together 500 delegates from the LWF's 56 member churches in 29 countries, plus thousands of visitors.

Bible reading illegal

Prayers and classroom Bible reading are unconstitutional in California's public schools, said State Attorney General Edmund G. Brown in a long-awaited ruling. The Bible may, however, be used in history and literature courses, the ruling added.

A previous ruling in California had confined the Scriptures to school libraries. After several bills to permit Bible reading in the schools had been defeated in the state legislature, the State Board of

Education requested a new ruling from the attorney general.

Although "simple prayers to a Supreme Being would not be incompatible with the views of most students in public schools," the state constitution protects the beliefs of atheists and agnostics, Mr. Brown continued. For the latter, daily prayers might cause conflict between home and school and thereby weaken the moral influence of parents and teachers, he said.

On another issue, Mr. Brown declared it illegal for Gideon Bibles to be distributed in public schools, but found no objection if such Bibles were handed to children "on their way to and from public schools."

Released-time program gains

Program of releasing children from school classes each week to receive religious instruction at their churches made headway in some areas, lost ground in others. In New York City a co-ordinating committee of Protestants, Roman Catholics and Jews announced that during the past school year a record total of 121,488 public school children had attended released-time religious classes. Previous high had been in 1948. The program has been under way since 1941, when 3,151 children pioneered in the project.

Under New York's plan, elementary school children in grades 3 through 8 are released from school at their parents' request for one hour each week to attend religious classes in their churches or synagogues.

In the Wisconsin Assembly, a bill that would authorize local school boards to allow released time for religious instruction got support from American Legion and Roman Catholic spokesmen, but was opposed by some Protestant groups and by the American Civil Liberties Union.

In Arizona, a similar bill died when t state legislature adjourned without taki action although the measure had the su port of both Protestant and Roman Cat olic leaders.

Sunday observance lags

An Iowa committee which oppos Sunday shopping became weary in we doing last month and decided to disban The Des Moines Committee for Sund Observance reported that it could n function with any success, because it d not have "the necessary support of t churches, labor unions and the co munity."

Thriftway Stores, a supermarket cha which had co-operated with the comm tee, found that it would have to op some of its stores in order to meet t increasing competition from other tailers. Churchgoers, they said, seem to find it convenient to drive to mark after the Sunday services to make th grocery purchases for the week.

In Phoenix, Ariz., civic organizati started a campaign to close on Sundays retail stores which do not render em gency service. Car stickers bearing legend, "I'm Not a Sunday Shopp were distributed at church services. enough people will shop only on we days, stores will close automatically Sundays for lack of business," said tary President Fred H. Knowles.

In New Jersey, the State Council Churches meeting at Princeton expres concern over the "growing indiffere to the holy purpose of the Lord's Da American life." The Council asked state legislature to "restore penalties" violations to Sunday laws.

Graham invited to N. Y.

Crowds filled Madison Square Gar and thousands sang hymns outside year when Dr. Billy Graham addre

LITERACY WORKER HONORED

·s. Virgil B. Sease, ULCA churchwoman and member of the National Council's mmittee on World Literacy and Christian Literature, presents plaque to Dr. Alfred Moore, committee's retired executive secretary, in recognition of his years of vice. Looking on at right is Dr. Floyd Shacklock, committee's present executive.

mass meeting. But the evangelist had used to consider a full-scale revival mpaign in the metropolis unless there s assurance of full support from all otestant groups.

In Europe after successful campaigns England and Scotland, Dr. Graham t week got an urgent invitation from board of directors of the Protestant uncil of the City of New York. They ed him to conduct a campaign there ing the latter part of September 1956, sibly in Madison Square Garden.

Denominational leaders in the city fa- such a crusade, the directors told aham. In announcing the invitation, board said that reports on Dr. Gra- n's meetings overseas "indicate that message benefits all ages and that per- s of varied interests respond to his eal for right living."

Delinquency laws proposed

For several months a Senate investigating committee headed by Sen. Estes Kefauver of Tennessee has been holding hearings on juvenile delinquency problems in major American cities. As a result of the inquiries, the committee last week introduced six bills which would be effective in the District of Columbia and would also serve as a model for the rest of the country.

The ordinances proposed by the Senate committee would allow police to confiscate equipment used to sell or exhibit indecent literature or films, allow private preliminary hearings in juvenile cases to speed up court procedure, set up stricter rules to trap runaway fathers who fail to support their families, and permit courts and social agencies to treat "emotionally mature" juveniles like adults.

More refugees arrive

Chicago was port of entry for a plane-load of Lutheran-sponsored refugee farmer families on June 16. After welcoming ceremonies and a devotional service at the Loop's Chapel of Christ the King, they scattered to their new homes in the midwestern states.

Up to June 17 of this year, 673 Lutheran-sponsored refugees had reached these shores in 1955. With the expected relaxation in rules covering both job and housing assurances, Lutheran Refugee Service officials estimated that 4,000 may be able to enter the U.S. before the end of the year.

Next important arrival will occur in early July, when a boatload will reach New York. Of the 1,300 aboard, about 300 will be Lutheran-sponsored. By September it is expected that two chartered vessels will be in constant operation to transport refugees from Europe to the United States.

Empie asks refugee law changes

In its two years of operation, the Refugee Relief Act has proved itself completely inadequate, Dr. Paul C. Empie, executive director of the National Lutheran Council, last week told a Senate Judiciary subcommittee headed by Sen. William R. Langer. Under its provisions there is no "refugee relief," he said.

Under the law, only individual citizens can sign job and housing assurances. "The individual burden . . . could be shared by colleagues in a truly democratic and humanitarian way" if groups such as congregations, service clubs and special committees were authorized to sponsor refugees, Dr. Empie suggested.

The NLC leader further asked that employment and housing be made available for refugees upon their arrival in the United States, rather than the present requirement that job and housing arrangements be specified for refugee whose time of arrival is unknown an who may be long delayed, meanwhil tying up the facilities.

Ethnic German and East German refu gees who have relatives in the U.S. shoul be granted the same privileges which no apply only to Italian, Greek and Dutc immigrants, who may enter the U.S upon the petition of their American rela tives, Dr. Empie also urged.

Presbyterians still seek merger

Although the Presbyterian Church i the U.S. (Southern) recently turne down plans for a continuation of merge discussions with other Presbyteria groups (*see* THE LUTHERAN, *June 22* the general assembly of the United Pre byterian Church last week voted to pre towards union with the Presbyteria Church in the U.S.A. Both the Unite and the U.S.A. groups had overwhelm ingly favored the proposed three-w merger, but it was turned down by t local presbyteries in the Southern churc

United Presbyterian leaders said t move was not designed to shut out t Southern Presbyterians from furth unity efforts, but to seek a partial uni at once and work toward compl merger when the Southerners were rea

A Presbyterian U.S.A. and Uniti merger would form a church body of a proximately 3 million members. T Southern Presbyterian body has abo 800,000 members.

Canadian Baptists fear "invasion"

The rapidly spreading Southern Ba tist Church of the United States is abo to spill over the international bounda and into Canada, delegates at the Onta and Quebec Baptist Convention w warned by the Rev. E. M. Checkland.

Southern Baptists, whose home m sion efforts in recent years have be

FICIALS REVIEW SUNDAY SCHOOL PARADE
re than 100,000 marchers from 450
rches took part in Brooklyn's 126th
ual Sunday school parade early this
nth. Brooklyn Borough President
n Cashmore and New York's Acting
yor Abe Stark reviewed parade, posed
h children on one of the many floats.

---

digious, are about to start evangelism other work in Canada, ignoring the adian Baptist Federation, he said.

Canadian Baptists should "beware of ing an elephant for a bedfellow," ed Dean N. H. Parker of McMaster versity Divinity School. "Everything ne until he rolls over." Delegates ap- ited Dr. Parker and Dr. N. C. Smalley onfer with the Southern Baptist Ex- ive Committee on the "invasion is- "

When the issue first arose last year, Southern Baptist Sunday School d disclaimed any intention to "in- " Canadian territory. The board however, that it was willing to join with the denomination's home mission board in "being of assistance to Canadian Baptists."

Peron excommunicated

The church question was only incidental in the abortive revolt against the government of Dictator Juan Peron in Argentina on June 14, naval officers who later fled Uruguay stated. The attempted overthrow of Peron's regime came, however, only 24 hours after two prominent Roman Catholic leaders had been deported to Rome, although both were native Argentinians.

Charged with provoking riots, Bishop Manuel Tato and Monsignor Ramon Novoa were exiled, climaxing a long series of incidents between the Peron government and the Roman Catholic hierarchy. Government efforts to remove the Roman Catholic Church from its favored position as Argentina's "official religion" have been the root of many disturbances during the past seven months.

Although no individual names were mentioned, Peron obviously was included in the statement of excommunication *"in latae sententiae"* (in its widest sense) issued by the Vatican. Any who have "placed hands upon" Bishop Tato or who induced others to do so are excommunicated, the decree stated.

And so forth

In 1954 a law enacted in Sweden permitted people who belonged to free churches to withdraw from the state-supported Church of Sweden (Lutheran). A "rush of withdrawals" was expected, but nothing of the sort occurred. In one large Stockholm parish of 110,000 members where several sectarian churches flourish, there were only 400 withdrawals. In another city parish of 50,000 people there were 183 withdrawals.

World News Notes

Living standards soar

Workers in the free world are enjoying a higher standard of living than ever before in the history of industrial society, the International Labor Organization reported this month. Data from 27 countries indicate that, on the average, workers could buy one-fourth more for the money they earned in 1954 than they could before the war.

There was an almost 50 per cent increase in the earning (and spending) power of workers in the United States and Canada. But low-paid Italian workers made close to three times as much money, as compared to the cost of living, as before 1939 and their West German colleagues didn't make much less. Even conservative Switzerland showed a 50 per cent increase. Only in Britain and France were wage increases almost paralleled by increases in the cost of living.

What the ILO reported in cold figures was reflected in changing political trends throughout western Europe. Communist-controlled labor organizations lost ground in Italy as workers elected anti-Communists to sensitive shop stewardship jobs. French left-wing Socialists were pressed to explain why capitalism could have achieved so much when socialism behind the Iron Curtain had achieved so little.

In West Germany at the end of May, 228,000 jobs were open, while the number of unemployed had sunk to a low of 887,000. Labor supply was so scarce in the building industry that arrangements were made to import Italian workers.

Soviet ship at Panama

An almost-unnoticed event that may be a symbol of improving relations between the United States and Soviet Russia took place in the Panama Canal Zon last month. For the first time in six years a ship flying the Soviet flag passe through the canal—the new 330-foo 2,800-ton Taganrog carrying a cargo o sugar from Cuba to a Siberian port.

The Taganrog appeared off the Carib bean entrance to the canal unexpectedly The skipper, who spoke perfect English reported that he had no funds for th canal toll costs, evidently expecting t "charge it." According to canal regul tions, tolls must be paid in American do lars before a ship enters.

After a five-day wait, the captain g funds by cable to pay for the passag

Observers thought it curious that a ne ship would carry a bulk cargo like sug and travel without funds. They saw its precedent-setting passage a test by t Soviet government of the U.S. attitud

Vacation insurance

Europeans have discovered that y can both talk about the weather and something about it. Since a leading G man insurance company offered rain surance for vacationers, tourists ha been going on their trips with the c tainty that if the weather was bad, t panorama might be spoiled but th wallets would be filled.

For a 100-mark ($33) premium, th got 300 marks back if the vacation w washed out. Last year the company h to pay damages in two out of three ca and lost $1 million on the business.

This year the insurance plan is tended to all continental vacation sp from the Polar regions to the Po Riv European firms co-operate to offer t wide coverage. The idea is, as one ins ance man said, "to put all Europe un one umbrella."

'ASHINGTON

ROBERT VAN DEUSEN

MINIMUM WAGE

DEMOCRATIC STRATEGY this year has en to outdo President Eisenhower in islation having wide popular appeal. tead of opposing his recommenda- ns, they amend them or introduce bills their own which go further in the ne direction.

What happened to the administration's imum wage proposals in the Senate is good example. Eisenhower suggested ing the minimum wage rate from 75 ts an hour to 90 cents an hour. Demo- ic leaders, with strong support from or, passed a bill through the Senate ing the figure at $1 an hour.

he House may present a different ure. Graham Barden of North Caro- , chairman of the House Labor Com- ee, in opening the minimum wage ings, remarked: "Everybody knows minimum wage legislation is basically ter to our democratic form of gov- nent . . . But I will go along with ng it . . . I am satisfied with 90 s." Unless he is overruled by his y leaders, he may succeed in limit- the increase to the amount proposed he administration.

ory

HE FAIR LABOR STANDARDS ACT was ed in 1938. It set a wage floor of 40 s an hour and required the payment vertime after 40 hours a week. Rising s during the war years made the 40- figure obsolete. In 1949 Congress raised the minimum to 75 cents an hour, but eliminated from coverage almost a million workers not previously included.

About 24 million workers are now covered by minimum wage legislation. Another 20 million are not covered, including agricultural and domestic workers, and those in industries which do not cross state lines. Legal authority for the federal government to set minimum standards lies in the power of Congress to control inter-state commerce.

If the increase to a $1 minimum wage is passed by the House, it will help about two million workers at the bottom of the wage scale, including those in Southern textile, clothing, and lumber industries. The CIO and AFL are urging that the minimum be raised to $1.25, and that coverage be widened to other groups of workers not now under the law.

Highway construction

A RELATED ISSUE is the question whether the federally financed highway construction program will be required to maintain the prevailing wage scale. The administration's proposals for a 10-year road-building program included the provision that contractors must pay prevailing wages to their workers. In substituting the five-year program proposed by Senator Albert Gore of Tennessee, the Senate struck out this provision.

This would mean that large-scale road-building contractors could move into an area with imported labor, and depress the current wage scale by paying less than the prevailing wage.

To those who are living comfortably, the raising of minimum wage standards may not seem important. To breadwinners who are trying to support families on $1,500-$2,000 a year, the decision of Congress will be crucial. House action will probably be completed before Congress adjourns this year.

VENEZUELA'S CHURCHES ARE GROWING UP

By STEWART W. HERMAN

Congregations were reluctant to support themselves but they are beginning to face up to the necessity

VENEZUELA IS STILL an outlandishly expensive place where an ordinary meal in an ordinary restaurant costs three times as much as in the United States. Three dollars will buy you a platter—without soup or dessert—and a small cup of coffee, served in an unpretentious, open-front cafe.

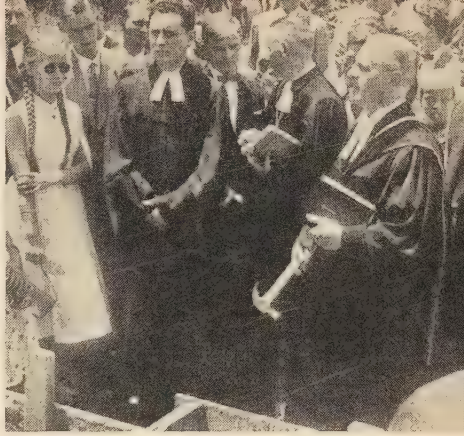
But what else can you expect in a country where time itself is six times more valuable than in the U.S.? One hour of metered parking, for example, costs one bolivar (approximately 30 cents) in Caracas—not just a nickel. Automobiles too are prohibitively expensive, as our Lutheran pastors have discovered. Yet the Venezuelan capital is full of them, and has a huge traffic problem.

Everybody has heard of the fabulous express road which last year was built to link the mountain city with its Caribbean harbor and the coastal airport. Driving time over the mountains was reduced from 45 to 15 minutes, but an hour was needed to crawl through the crooked, narrow streets of the congested capital. So President Perez ordered a throughway (as in Los Angeles) to be built in three or four months. This was done and it was just as though Caracas had been laid out along the Pennsylvania Turnpike. Today you can race across town in 10 to 15 minutes, thus reaching the airport in 35 minutes instead of two hours! This is modern Venezuela!

Money flows because oil does, and because the government gets 50 per cent of the revenue. Gradually the nature of the local economy has had its effect upo the planning and financing of the youn Lutheran church. The pastor of the Ger man Chapter of the multi-lingual con gregation, Dr. Falk, says that when th parish was being organized, he regarde it as a real achievement to raise th equivalent of $4,000 in a year. Today— barely three years later—they are en gaged in a building project which wi require at least $200,000 in the next fe years, not including the repayment of big loan from the Lutheran World Fede ation for purchase of a lot. That wi not be all.

Both the Latvian and Hungarian Cha ters, consisting for the most part of ref gees who arrived penniless and in ra only a few years ago, have contribute far more than they ever dreamed w possible. Meanwhile most of them ha moved into better homes, invested heavi in new household equipment, ev bought automobiles and thus regained surpassed the standard of life they h lost in Europe. Soon they will be putti their sons and daughters through a u versity in Europe or the United States.

PERHAPS THE MOST fabulous succe story is that of the farmer-colonists Turen. They have had lean years and very primitive new start. Neverthel there has been steady progress, with fi government backing. When the most cent rice crop was gathered in, it w discovered that some of the farmers h up to $25,000 credit from one crop alo



CORNERSTONE was laid on Pentecost Sunday for church building for multi-lingual Lutheran congregation at Caracas, Venezuela. Three pastors serve the congregation, conduct services in Spanish, Hungarian, German, Latvian, Swedish and English. Parish center will consist of church, parish house, boarding school and apartments for the pastors. Above, left, Dr. Falk preaches sermon at ceremonies. Above, right, the three pastors assist in placing articles in cornerstone.

—and the land produces two crops per year! With one fell swoop these people, too, find themselves on firm financial footing and able to pay their debts.

Support of the church, however, is something new for most of these Europeans. Back home their annual contributions had been so small that they thought of the church as something whose services were available for nothing. Extra funds might be gathered for special purposes, but only a small percentage of church members showed much interest in these additional activities and felt called to support them. They simply expected a pastor to be within reach for weddings, funerals, baptisms and catechetical instruction. And that was about all that these new Lutherans of Latin America at first expected of the church.

Some of them would still be happy to leave it at that. They would be content to continue leaning heavily upon the Lutheran World Federation or some other church office for prolonged support. But the pastors won't let them. As one pastor described it, the first reaction of his congregation to the idea of building their own church was to cast about for outside funds. "They thought of everybody but themselves," he said. Not having much success, they then settled down to deciding that they must do it themselves.

But money-raising is not a sure sign of spiritual health. Certain loyalties can be challenged and gradually the pride—an almost sinful pride—of material accomplishment can be awakened. This is probably the next mortal danger that a congregation faces after it has overcome its initial reluctance to bring its offerings to the altar of God for the extension of His kingdom. This happens when there is a booming material development without a corresponding spiritual growth.

Is THERE NOT something incongruous, for example, in any successful church building campaign when there is no corresponding increase in weekly church attendance? The pastors in Venezuela are aware of this incongruity. But they struggle against odds. Some people would "pay off" the pastor in order to be left in peace. Some sound like many North Americans: Six days I labor and do all

my work, so the seventh is my day of rest. It is basically a question of cultivating new spiritual habits in people who for many years lived—quite successfully, too—without Sunday services. To be Protestant in South America is often the equivalent of being without any religion.

To this is added a peculiarly Latin American attitude. Those who live in the mountains find it necessary to go to the seashore, and those who live on the coast find it equally necessary to spend weekends in the cooler heights. Admittedly, the tropical weather is not easy to live with. Yet in many cities the climatic conditions are almost ideal, and one is tempted to think that something more than a physical adjustment is implied in these frantic weekend excursions. Could they be an attempt to escape from the cry of unfilled spiritual needs?

The Latvian pastor in Caracas, Alfred Gulbis, has met this problem head-on by telling his people that they have plenty of time to get to the shore *after* service, thanks to the new highway. And he adds—half in jest, but with a note of deadly earnestness—that they must choose between roasting all day on the beach or roasting somewhere else in eternity. His people are getting the point, and they stand astounded at the fact that so many among them, who barely got to church once or twice a year in Latvia, are coming faithfully to service every Sunday and also to daily devotions during Holy Week.

The situation in Caracas is not unusual. It illustrates the general situation all over Latin America wherever Lutherans are being gathered together for the first time. It is the same in Valencia—a delightful town about four hours' drive from Caracas.

ONE EVENING I SAT with the church council of the Valencia congregation, consisting of two Germans, one Estonian, one Latvian and one Hungarian. An there was also, as observer, an America businessman representing the America interdenominational "parish" for whom the pastor holds services in English.

VALENCIA PASTOR AND FAMILY

Pastor Werner Koch with wife and chi dren. Baby was born in Venezuela

This is an interesting arrangemen Pastor Koch's knowledge of Englis comes exclusively from amateur rad contacts—while still in Germany—wi "hams" in many countries. But, with little sermonic polishing by one of th Americans, he gets along very well. I w invited to conduct the English service o the Sunday after Easter, using the L theran order of worship (the respons being read from available booklets) a a Billy Graham songbook! About thir were present, crowding our small chap but there is always room for an overfl onto the veranda and into the garden the one-story Lutheran school buildin Nature is not shut out; neither light, n air, nor a swarm of ants industriou running up the rear wall and onto o end of the plyboard altar.

These people of many nations a

tongues wistfully want a permanent church and parish house of their own, but they shrink before the inevitable costs. They thought they *might* be able to maintain such buildings and a pastor, if the property came to them gratis. We opened up the familiar question of giving *too much* help, which may have the ultimate result of making a congregation more dependent rather than more independent. The goal of all LWF help in Latin America is to raise up self-supporting congregations to become synods.

Valencia, however, is somewhat crippled by the fact that its pastor has two other congregations and a large scattering of preaching points in the so-called "middle district." He must even take long journeys into the western district where we hope soon to have a full-time pastor. Yet how can Valencia think of having a pastor just for the city congregation until the problem of increased offerings has been solved?

Here the solution has taken a turn which puts Valencia ahead of all the other multi-lingual congregations. Out of its midst has come the first ministerial student to go to the new seminary in Buenos Aires. Raising young pastors does not automatically solve the financial problems, but it indicates that a seed is being planted for the long-range future rather than the short-term present.

A GREAT DEAL could be said about the friendly side of temptation. This so-called "enemy" is often the very seed of Christian virtue, encouraging patience, establishing powers of endurance, bringing the satisfaction of moral victory. It is at once the mother of ethical life, the training ground of perfection and the classroom of character. All this, plus the additional opportunities it offers to bring light to wisdom, a spur to discipline, and an inspiration to courage, marks it as one of the most valuable forces in our lives.

Shall we continue to run from temptation like frightened hares before the hounds? Shall we snuggle down deep into our little foxholes of fear and plead for an untested peace of mind? Emphatically no!

Righteousness is the means to happiness. It is the most important element in Christian life. We dare not shun what does most in the molding of our characters, in the creation of our spiritual greatness, and even in the establishment of our happiness. Our responsibility and our opportunity, therefore, are to call first on Divine assistance, then to rush out gladly to meet this friendly enemy.

—From *Friendly Enemies* by ROBERT R. BROWN (Revell)

THE SIMPLE FACT is that the kind of society that cherishes academic freedom is the kind that gets the best teachers and scholars and students, and the kind that tries to control what teachers may teach or students learn is the kind that ends up with mediocre teachers, and mediocre students.

—*Henry Steele Commager,* in FREEDOM, LOYALTY, DISSENT (Oxford)

DEACONESSES SERVE CHURCH IN MANY LANDS

A PICTURE STORY

Diaconate of the Protestant church wa born at Kaiserswerth, Germany, in 183 Through the motherhouse gateway (left the first deaconess left for America i 1849 to operate the first Protestant ho pital in the Western Hemisphere, Pass vant at Pittsburgh. Here Florence Nightin gale received her hospital training in 185 and went forth to organize the nursin profession for the world.

HOLY LAND. Arab women serve today as deaconesses in the Augusta Victoria Hospi in Jerusalem and the Talitha Kuni Home for orphaned girls at Beit Jala because f Kaiserswerth deaconesses came to Jerusalem 104 years ago on a mission of mercy. G man and Arab sisters have completed more than a century of service to Jews and Ar in Palestine. Note German-style braided hair-dos which have been adopted by Arab gi

ALY. Another branch of the Kaiserswerth tablishment operates a clinic and hos- al for unmarried mothers in Rome ght). Deaconesses have served in the rnal City since 1884. They also operate home for the aged and a hospice for velers in Rome. Such hospices conducted deaconesses are to be found in many er European countries as well.

PAN. At the request of Japanese phy- ians five deaconesses came from five rman deaconess houses to help estab- a diaconate in 1952 for the United urch of Japan. Just one year ago, on e 27, 1954, a Deaconess House was ened and a second has since been estab- ed. Among the eight students currently olled are three from the Batak Church ndonesia.

eaconesses in Japan serve at tubercu- s sanitarium (below) in Hamamatsu.

INDIA. International Federation of Deaconess Houses reports more than 58,000 d conesses serving throughout the world. Diaconate is relatively new in India, but T Lutheran Church has six deaconesses, four students in training. Evangelistic wor part of Indian program, plus care for orphans. Here a deaconess directs play h

VIRGIN ISLES. Sister Edith Prince, a ULCA deaconess, is a spiritual descendant of Danish deaconesses who founded welfare institutions on these islands of the Caribbean Sea three generations ago.

TANGANYIKA, AFRICA. Sister from Be Germany, provides care for orphan dren. Deaconess service spread to A more than 100 years ago. Missionar ters from Europe and the U.S. serve t

MANY. Largest inner mission colony
rld is Bethel in Germany, where dea-
ses care for more than 7,000 help-
patients. More than 2,000 dea-
ses, 700 deacons and about 600 other
ers labor at Bethel, which also has
nage, theological school, shelter for
ees, and various other facilities.

FINLAND. Deaconess brings spiritual comfort to parishioner in Finnish congregation. Since 1944, every parish has a deaconess as well as a pastor. Finland now has five deaconess houses and 1,596 sisters. Liberal rules prevail in Scandinavian lands, with deaconesses receiving a salary and the wearing of special garb optional.

) STATES. Newest deaconesses of United Lutheran Church reveal modern trend
rican diaconate toward both garbed and non-garbed deaconesses. They sym-
1,500 deaconesses in the U.S. and Canada, representing six Protestant denomina-
Deaconess work in the Americas has also spread into Brazil, where there are
theran Deaconess Houses with 58 Portuguese-speaking deaconesses.

MARRIAGE TAKES SOME PLANNING

By RALPH W. LOEW

Divorce and other family break-ups can often be avoide if there's education and understanding before the weddi

A YOUNG COUPLE recently were discussing marriage plans with their pastor. The minister, honestly trying to do his part in preparing these young people for their big adventure, suggested several conferences. The prospective bridegroom objected. "I don't need any guidance," he insisted, "you have to find out for yourself and talking about it won't help."

Suppose a young man desiring to be an architect, doctor or engineer, took the same attitude? You have to find out for yourself, so you start building and if it all falls down then you know you've done something wrong. Or if the patient dies, you've administered the wrong medicine. Or if the bridge collapses, you've built it wrongly.

The trial and error method has some place in life, but man is the product of years of experience. He has achieved learning because of the experience of the ages. Marriage is one of those adventures requiring thoughtful preparation, kindly understanding, and deep spiritual motives, as well as the emotional response between two young people who love one another. It is not just automatic.

THIS RESISTANCE to any discussion of plans for marriage is illustrated by the experience of the Council of Churches of Buffalo, which plans pre-marital conferences. The forums are led by a doctor, a pastor and a marriage counselor. Those who attended unanimously spoke their appreciation. Yet there have been only small groups in attendance.

Those concerned with the divo problem have noted some causes wh date back to pre-nuptial attitudes. You people who marry to escape an unple ant home situation may soon disco that they have only created a new ki of unhappiness. Other couples who ma all of their plans in terms of physi comforts discover that they may succe in getting things, and lose the reason them. Installment buying, unwillingn to consider one another's plans a hopes, marrying at too young an age that in the maturing process a cou discover a lack of continuing and abid love, unresolved religious difficultie all of these contribute to marital unh piness and all are the evidence of a of proper appraisal before the wedd bells rang.

WHEN TWO MUCH-WED personali were married in a civil ceremony cently, they were reported to have pr ised to love each other so long as t are wed. That cynical acceptance of ularism is in direct conflict with all has kept the marriage relationship wh some and sacred. When men and wo lose a sense of lifetime concern and th of marriage as a kind of naturalistic manticism, they have lost the endu qualities of a home.

One marriage counselor recently st the case simply: marriage is a life- friendship between a man and a wo with a complete sharing of body mind, with normally the creation of

n who are to be nourished in a cell Christian love and prepared to serve d and their fellows. To deny the pos- ility of this type of relationship is to oduce a kind of insanity into life. To y this relationship to our children is create warped personalities and the petuation of unhappiness.

very healthy person has the right of rriage. He also has its responsibilities. need to strengthen homes and bend y effort of church, school, govern- t and means of communication, so the basic principle of a Christian e is maintained.

LL CITIES have churches, social agen- groups in the YMCA and YWCA many pre-marital counseling pro- s designed to strengthen young es. All of the planning in the world not prevent the tragedies that grow human sin and selfishness. What an do is to stop the increasing num- ber of broken homes and bring a grow- ing, maturing love into our homes. Says Dr. Abraham Stone, noted marriage counselor, "We must teach young people about marriage not in the terms of a canoe trip in the moonlight, but on the basis of realities of family living."

No finer adventure awaits a young man and a young woman than in marriage. A man is never more his best self, and a woman is never more completely wom- anly than in the experience of marriage. All of us who give thanks for our own memories of blessed homes need con- sciously and creatively to help our nation have more homes of abiding love and honor.

One of the saintliest men I've known wrote a prayer for a new home. In it he penned the following sentence, "Bless this new home that it may be a haven, a refuge, a miniature of the heavenly home."

To make that prayer come true we need to understand ourselves as God meant us to be, avail ourselves of every godly influence, and willingly dedicate ourselves to a faith which enables us to be "living in harmony, with the same feelings of love, with one heart, one soul, never acting for private ends or for vanity, but each with an eye to the in- terests of others."

✠

IF EVIL WERE STRONGER than God, he would never have sent his son to show us how to overcome it. God in his wisdom knew that evil could be defeated. God in the person of his son faced the cruel facts of evil and pain and death unflinchingly for us. The crucifixion was the seem- ing triumph of evil, and God allowed it, but the resurrection was God's secret weapon and with it he triumphed by demonstrating his power to replace evil, suffering, and death with the creative force of love and life. The resurrection tells more about God and his power to overcome evil than any other event in history.—From *The Secret of Effective Prayer* by HELEN SMITH SHOEMAKER (Revell)

Homes Are Meant for Sharing

By LOUISE WALKER

Jane was unattached. "Most people don't let u outsiders act like part of the family," she sai

WE WERE DOING the dishes after Jane had gone.

"I hate to see you stuck with all this work—getting a special dinner just for one person. Jane would have enjoyed helping, like she said," Jim was saying to me.

"Yes, but it doesn't seem decent to ask a guest to do dishes," I retorted. "She surely did enjoy the baby, didn't she?"

"Well, maybe next time we can let her help. Do you think she really meant it when she said she'd like to baby-sit sometime?" Jim wondered.

"You sound as though you expected her to come again soon. I hadn't thought about that. I guess I had just planned to have her over for dinner once or twice a year. After all, business women are awfully busy. They have their own lives," I said. (To myself I was thinking, "There I go. Jealous again. Wanting to keep my home and family to myself. Will I ever get over this?")

"But honey, she's lonesome. After all, remember how I 'batched' it for three years before I married you? That was awful. I used to wish some of my married friends would invite me to share their home life. I didn't want them to fix elaborate dinners or entertain me. I just wanted to be part of their lives. Help cook, do the dishes, jounce the kids on my knee."

"You *did,* Jim? You never told me that! Did anyone oblige you?" I wanted to know.

"Well, an elderly couple in the churc invited me and some other unattache people to a very good but unexciting di ner a couple of times. But this isn what I'm talking about now. I thin couples like us who have happy, norm homes with cute kids have a Christia obligation and privilege to share the homes with unattached people. Take P James, for instance. It must be hard be a young widow with a little girl. notice she's left out of all family doin in the church and I'll bet no couples i vite her and Betty over."

"Jim! Why should we think of i cluding her? Besides, she is so pret she's almost dangerous to have around I said lamely. ("This surely is jealousy I thought.) Then, "Well, I guess you right. I'd hate to be in Peg's place. Tha really rough and I see what you me It's not fair for Betty to be brought without normal family relations."

SO JIM AND I decided to share c home life with two family-hungry peop We wanted to do it unselfconsciously a easily. We wanted to do it in a way t would guard against the possibility of trusion and over-familiarity, and yet were anxious to be genuine and Christi about it in a non-pious way. We started with Jane because we had ta the first step in getting acquainted w her. I spoke to her one day after chur

"Why don't you come home for din with us next Sunday? We won't ma

mpany of you and perhaps we can ve a backyard picnic if the weather good."

Jane was delighted. "I'll bring an eryday dress so that I can help. Maybe u'll even let me take the baby for a e in his stroller."

"Fine, and I'll initiate you into the steries of diaper-changing and putting n to bed for his nap, if you like," I wered.

"Oh, those aren't mysteries to me! I d to spend a good bit of time in my ther's home before I moved here. I terribly lonesome for the children metimes. It's fun to be an aunt."

e began referring to her to the chil- as "Aunt Jane" and they took it like took to her. She seemed to know how to handle them and what to do. she was always open to suggestion would ask how we wanted things .

NE BECAME a frequent visitor in our e. At least once a week she dropped Seldom did she come without phon- irst, and that gave us confidence that would not intrude. If we were busy, aid so. We discovered that she liked elp with the children or do things nd the house to make whatever proj- as underway easier.

ne day she suggested, "Louise, why don't you and Jim go to the movies this evening? I'd love to stay with the children."

So we went. And one night I said to Jim, "The children are so crazy about Jane that I wonder if she would consider paid baby-sitting occasionally. I feel that we are imposing on her the way it is now."

"It's a delicate matter," Jim said. "But after all, why not pay her instead of someone else?"

And so we approached her. "Baby-sitting is an honorable and happy profession," she said. "I'll do it for the usual rate if it makes you feel free to ask me to 'sit.' But every now and then I shall declare a bonus and do it for free."

JANE GOT to know her way around the kitchen. She set the table, took a hand in the cooking, and helped with dishes without asking a lot of questions or stirring up a lot of fuss. There was no question about her enjoying it. But she was careful not to over-stay. One day when we were sitting on the porch she said, "I don't think you could possibly imagine how much being in your home means to me. The loneliness that I had all last year has left me and I think it's on account of having these happy times in your home.

"People who are away from home and relatives miss being with families more than anything else. There is just no substitute for a real home, you know. Most people don't let us 'outsiders' act the way we'd like to in a home—like part of the family. They make company of us and don't let us do things to help and feel part of the family. And sometimes they resent our being there, even when they are being nice to us. I can sense that right away," she said. "But your home is different. You're big enough to share it and you know how to share it."

JIM AND I were silent for a moment. We were thinking back to the time when we hadn't made our home a place where people like Jane could come and go and be part of the family.

"We've been gainers too, Jane," Jim said. "You've helped Louise to have some fun—get out now and then and have a little relief from the kids. And you know how to share in family life too—it's an art and not everyone can do it."

"The best part is that I've gained a sister and the children an aunt," I said, feeling just a little choked up.

That evening after Jane had gone, Jim and I sat talking. Homemaking is a delicate thing, we decided. In many ways it has to be a "closed corporation" solely for the members, but in other ways it has to reach out if the family is to grow into larger Christian relationships. We thought too, that young couples are often so busy that they fail to realize the importance of this matter and are inclined to keep to themselves or to other families that are similar in age and economic situation.

But the sincerity of Jane's grateful words and the look on her face as she said them, made us realize that we, for our family, were terribly important to someone else who had no family. We like being "adopted" and we like being foster family to single people!

GOD'S LITTLE DETAILS

By PHYLLIS DAVIS

Reflections on a world filled with beauty and variety

WHEN I COUNT my blessings I become lost, for they are as the stars in the sky. In vain have I dwelt upon the love of God, and the more I think of His Magnificence, the more insignificant I feel.

Have you ever tried to discover God's little details? For instance, God made most of the world of various shades of green. Science has found the color green to be the most restful to the eye. Who hasn't found contentment and peace by standing on a hilltop, looking out over the green countryside? Or lying down on soft green grass, looking up through the boughs of a friendly green tree, listening to the songs of birds, and watching the parade of cloud pictures march across the sky? When God first created the world, even before He created Adam and Eve, He must have thought of beauty and color, which He undoubtedly made rich in the Garden of Eden.

CONSIDER THE very food we eat! Red and green vegetables, yellow corn, even purple cabbage. Isn't a salad tossed together with the lovely colors of raw vegetables a thing of beauty, with eye appeal to tempt us to eat the good things He created for us? He appealed to our other senses too, when He created our food. Which of us has never enjoyed the tempting odors of cooking, or has never said, "This tastes delicious!"

These little details God created in order to make sure we would have a good nourishing diet. He considered the sense of touch too, in the food we eat: a soft

zy peach, freshly plucked from a tree he smoothness of an apple's skin. And h kind of food holds an abundance goodness in nutrition.

God's little details! We cut weeds from lawns and gardens, yet even the lowly ed has its own kind of beauty or use. ny of our medicines come from weeds; instance, foxglove, which produces talis—a drug used in certain types of rt ailments. This plant has delicate ple and lavendar blossoms. Birds feed many weeds, and bees glory in the te-and-orchid-colored clover, gather- the nectar and producing, miracu- sly, what no man has ever been able duplicate—honey! White and yellow ies, purple thistle, and myriads of er blossoming weeds grow rampant, ully giving themselves up to the mth of God's sunshine and His cool- rains! God made them too for con- ation of soil, for what plants remove n the earth, they promptly and duti- return to the soil, as if they know good to give as well as to receive.

OD'S LITTLE DETAILS! No two things exact duplicates. Each human being fferent from the other. Even "iden- twins" are identified through their rate sets of fingerprints. Each part Nature is different, though cut from same pattern. To the casual observer lachshunds may look exactly alike; with careful examination one will distinct differences. Our little dachs- l is distinguishable by a wart to be found under one of his hind legs. He also has three white hairs in his tail—and, of course, his very own set of footprints.

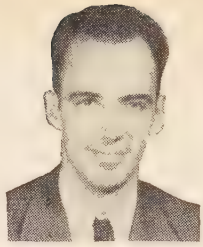
Last fall, during the squirrel-hunting season, we found three baby squirrels whose mother undoubtedly had been killed. The babies had been without food for two or three days. We wondered if we could save them. We obtained doll bottles with tiny nipples which worked out very well. Two were "boys," "Hans" and "Fritz"; the third was a "girl," "Sissy." They were hard to distinguish, but each was different from the other, carrying out God's plans of individuality.

YES, WHEN I THINK of God's magnificent love, the love which caused Him to make each of His creations unique in itself, I feel more insignificant, for I realize that I am just one of His little details. Yet He loved me so much He made me unique too, different from you, just as you are distinctly different from me. Isn't it wonderful to be one of God's little details!

WISDOM IS KNOWING what to do next; skill is knowing how to do it, and virtue is doing it. —DAVID STARR JORDAN

A CHRISTIAN DICTIONARY

By PHILIP R. HOH



"APOCRYPHA"

AT THE TIME OF JESUS and for several generations afterwards, there was a large colony of Jews living in Egypt. They had moved there many years before, taking copies of the books of the Old Testament with them. And as far as they were concerned the canon was complete, the official Hebrew Scriptures was closed, no new books could be added. Some of their scholars translated the scriptures into Greek, which was the cultural language of Jesus' time.

The Jews who lived in Palestine, however, added some of the writings that were written since those others had moved to Egypt. The stories of the Maccabean revolt, the books of Esdras, and a collection of sayings known as the "Wisdom of Solomon"—these and others were thought worthy of being included with the other scriptures. These writings became part of the Palestinian scriptures —kept in the Hebrew language. The Bible of Jesus was the one with these additional books.

DURING THE first years of the Christian Church, while most of the work of the disciples was being done around Palestine, the locally accepted Hebrew version of the Old Testament was used. But as the missionary work went ever farther abroad and Greeks and Romans became interested in Christianity, more and more emphasis was given to the Greek translation of the Old Testament, the one from Egyptian Jews, the one without those extra books. These extra books became known as the Old Testament Apocrypha.

In the first centuries of Christianity the apocryphal books were kept with the others. This was the general custom until the time of Luther.

When Martin Luther translated the Bible into the commonly spoken German language, the vernacular of the time, he examined each book of the Bible to ascertain its true worth. He translated and kept the apocryphal books but placed them at the end of his translation. He noted that although they were worthy keeping and reading, nevertheless they belonged to a lesser category than the other, the canonical Old Testament books.

Seeing what Luther had done with these writings, the Roman Catholic Church was aroused and officially declared that the apocryphal books were equal to the others and were to be held in equal esteem.

Protestants, other than the Lutherans reacted against the Roman Church's action by leaving these writings out of their translations entirely. Since our present Protestant Bible is not a translation from Luther's, the Old Testament Apocrypha is usually not included, but it is part of all Roman Catholic versions.

WE HAVE NOTED how the books of the Old Testament became official. A similar procedure took place with the New Testament writings. There was a long struggle between various men of the church before our present canon was fixed.

The early Christian Church had at first no writings of its own. It used the Hebrew Scriptures. Then slowly there grew up a group of writings. Someone had collected many of the sayings of Jesus. Copies of these were circulated. There was probably a document which

contained a record of Jesus' passion. And possibly there were other brief histories of Jesus, or letters from one Christian to another giving the lesser informed one some additional information.

Eventually John Mark wrote his account of Jesus' life. Then Matthew and Luke, and then John—although scholars are not certain just which of the last three was written first. Copies of these works were collected by the larger Christian congregations. Some had pieces torn off. Others were incomplete. Some were hurriedly copied. But all were cherished.

MEANWHILE MEN such as Paul were writing letters to friends and churches. Often these were not signed. Sometimes, as was the custom of that day, pupils of men like Paul would sign their teacher's name to letters of their own. In this way they were "honoring" their teacher. Such practices often made it difficult years later to decide just whether the teacher or the pupil had written the letter.

Paul wrote far more letters than those we have in our New Testament. For example, he wrote a letter to the Laodicians, which has probably been preserved in the New Testament Apocrypha. Paul's more important letters became increasingly valuable with time, especially during persecutions and after his death. So did writings by other Christian leaders. The larger Christian churches, in Rome, Ephesus, Corinth, Jerusalem, Alexandria and Antioch, made collections of the Gospels and Epistles. But as yet there was no official New Testament.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Unsteady husband

QUESTION: Bert and I have been married four years. During the first two years we had a happy life together. Then he began to go AWOL. The first time he went to Canada and stayed seven weeks. When he returned he was full of apologies, but no real explanation. After another six months together Bert again disappeared without giving notice—this time to the East. This seemed strange for he has always lived in the West and has often expressed his dislike for the East. After three months he came back and vowed that he would stick with me. I accepted him back with the best disposition I could muster. Since then he has vanished several times for shorter periods. After several months at home he is now gone again.

On two occasions his employer has taken him back. One time he had to hunt for work for more than a month, and the other times it has been worse. It is an awful worry to be alone, not knowing what is coming or what financial support one may expect. I have in mind taking a job and becoming self-supporting. And I am thinking about divorcing Bert, for such a life is just about beyond endurance.

REPLY: Is there anything in your life together that would make Bert dissatisfied with you or with his home? In a great many problems the first step toward any solution or improvement is to examine self to determine whether there may be something in one's atti-

tudes, action, manner, speech or anything else which may be contributing to the trouble. If you find any such element, or if anyone can point it out to you, by all means try to change it, and thus make a common life more attractive and satisfactory. Even though you may not be at fault, do all you can to make your married life as pleasant and attractive as possible.

Let me suggest, furthermore, that you proceed very slowly toward any move that would break up the marriage. Hasty action now may bring you serious regret or even sorrow. Take your time and make a serious effort for a better marital adjustment and a happier life together. Ask your pastor for assistance in dealing with your problem, and if necessary consult the marriage counselor whose name I am sending you. It will be decidedly advantageous to you to face this whole matter seriously now and omit no effort which could be of help. Divorce may look like a quick and easy solution, but it is more likely to be no solution—only a step toward more tragedy.

Stepping out

QUESTION: Ivan, my husband, is 38. I am 36. We have three children. Our life has been a happy one, and I have felt that we were very close to one another. But about three months ago an older woman told me she had seen Ivan in a certain restaurant with a younger blonde woman—a half-dozen times. He had been coming home late, but had explained that he had to work late. I spoke to him about it and he admitted it, but he said that it meant nothing, that I was the only one he loved. After that he was with her a number of times, but he always told me about it. He insisted that it was only fun. He then agreed to quit, and he told her it was all over. A little later they happened to be together again and it started the same performance. Again we talked about it and he "quit." But in the past week he started seeing her again. Now I am really worried. I feel that our marriage is threatened, for he either doesn't want to give her up, or he cannot do so. What can I do?

REPLY: You know better than anyone else just what the relationship between you and Ivan has been. If it has been unsatisfactory or unpleasant at any point go as far as possible to make it pleasant and agreeable. Make yourself as attractive as possible, go out of your way to show him kindness, and endeavor to make home more inviting than any other experience he can have. Satisfactory home conditions are important. It may seem unfair to ask you to take these measures, but it is such matters that often prove most effective in mending a shattered romance.

Beyond these basic background means, you need a counselor right where you are, for repeated interviews will probably be needed. Correspondence cannot do all that will probably be necessary. I am today giving you the name of a counselor in your area. It is likely that he will want to speak to each of you separately, and then have one or more conferences with you together.

Cases of this sort are quite too common. But no time should be lost in starting toward a solution. As soon as couples find they cannot handle the problem alone they ought to enlist the help of a capable counselor who can help them to see the situation as it is, discover the actual troubles, and point them to means which hold most promise of a happy outcome.

The Church of Tomorrow

The Early Church and the Coming Great Church. By John Knox. Abingdon Press. 160 pages. $2.50.

Here's a book that deserves the attention (and applause!) of everyone who is interested in the church! It will be of distinct help to those confronted with the plaintive problem—why is the church of Christ divided; what can be done about it? Efforts toward unity often seem to emphasize our differences more distinctly.

This little book by Professor Knox of Union Seminary can ease our contemporary embarrassment over a splintered church. He demonstrates, using New Testament evidences in major part, that from the earliest times the church knew division. But he has not handed us a serving of soothing salve. His argument is positive in nature. In pointing out that the early church was segmented, he also underlines with heavy pencil the plain fact that, in spite of division, the church knew itself as a unity.

The unity was witnessed in three ways. First, in the common recognition of the "event" of Jesus. This was enshrined and preserved in the Creed. Second, the growth of church order, culminating in the episcopate, as an internal safeguard and external defense against schism and heresy. Third, the formulation of the New Testament canon as the true and proper deposit on which the church's life and doctrine could be set.

The challenging section of the book is the last chapter. One can be properly grateful for the fine historical study on which the author's presentation, mentioned above, is based. But this last section is the purpose towards which the study points. "There must be a return to what is essential in the life of the primitive church—to the event in which it was born and the Spirit which made it a distinctive living community." This is not nostalgia—it is challenge! The Coming Great Church must be built in the Spirit and on the three fundamental premises in which the early church found its cohesion.

This book is required reading for all whose eyes are focused beyond their own shoe-tips. The church of tomorrow will have cause to be grateful for this world of council and guidance to the church of today.

Muncy, Pa. JOHN W. WHETSTONE

Religions of the East

Meditation and Piety in the Far East. By Karl Ludvig Reichelt. Translated from the Norwegian by Sverre Holth. Harper. 171 pages. $3.

The author's purpose is to deepen the reader's understanding of Asiatic peoples as revealed through their religions. In the practice of "meditation," which he calls "the heart-beat" of the East Asian religions, he finds their common denominator.

This is primarily a missionary book. It is also an excellent apologetic for the Christian religion. Some of the most sincere and noble religious gropings and aspirations of the East are sympathetically and appreciatively unfolded. But the reader feels how remote the Oriental concepts are from the God and Father of our Lord Jesus Christ; how there is an almost universal lack of a clear concept of sin and the need of a Saviour; how vague and imperfect is the concept of personality, human and divine; and why it is that the Christ could come to earth within, and in fulfillment of, no other religion but that of the Old Testament with its Law and Prophets and Psalms. As the author says, "It will never be possible to fill up or complete the thought systems of the more advanced religions to bring them into conformity with Christ, unless they are individually infused with something entirely new, viz., what the New Testament calls the new birth or birth from above."

Dr. Reichelt's book is an unusually val-

uable study of oriental religions by a Lutheran missionary who has lived over forty years in their atmosphere, and who has had the specialized training to study them intelligently, appraise them fairly, and utilize them advantageously for teaching the revelation of God in Christ Jesus.

Students of philosophy, psychology of religion, and comparative religion will find much valuable information in this brief volume. Missionaries will read this book thoughtfully and gratefully. It will convince them of the importance of studying seriously the religions of the people to whom they are sent. They will find here aspects and facets of truth which will enable them to testify more pertinently to Christ.

Tannersville, Pa. EDWARD T. HORN

Paul's Friends and Enemies

Personalities Around Paul. By Holms Rolston. John Knox Press. 206 pages. $2.50.

In this book Dr. Rolston introduces the reader to thirty-six of the friends and foes who gathered around the Apostle Paul. So personal are the introductions that these people seem to be known as intimately to the author as to Paul himself.

It is evident that the writer is an authority on Paul. Through his descriptions of the personalities around the apostle, he puts the spotlight on Paul and, with greater intensity, upon the church toward whose building these big and little people contributed their lives. With their life stories unfolds the life story of the early church.

The author tells the thirty-six stories of this book without preaching. He simply stands up the characters and leaves the reader to develop the sermons for himself. Many a preacher will be grateful for the sermon-starters to be discovered here. Many other Bible lovers will appreciate these new word pictures of Paul's companions. They will see these Bible people as the author describes them, "committed men . . . heralds of the good news of the grace of God . . . laid hold of by a sense of destiny . . . Such men were invincible because they were the men through whom the risen Lord was accomplishing His purpose in their world." Nor will the pictures of Paul's enemies go unappreciated. Against their dark backgrounds the author makes the faith of the early church sparkle even more brightly.

Savannah, Ga. RAYMOND D. WOOD

Great Biblical Novel

The Spear. By Louis De Wohl. J. B. Lippincott. 383 pages. $3.95.

This is the fascinating story of Cassius Longinus, the Roman soldier who pierced the body of Christ on the cross. The story begins in Rome where Cassius, just back from the German wars, lives mainly to avenge his wrongs and those of his father a Roman general. Later in Jerusalem, where Cassius is stationed as a centurion, he plays an important part in the life that is partly Roman and partly Jewish, in which Pontius Pilate and Jesus, among others, are the central figures.

The Spear is also the story of the many persons with whom Cassius comes in contact in Rome and Jerusalem, including the women he loved: Lady Claudia—who married Procurator Pontius Pilate—and Naomi the young woman whom Cassius wronged and to whom Jesus said: "Neither do I condemn you; go, and do not sin again." Naomi is expelled from her home and is taken into the home in Bethany where she meets Jesus and becomes his follower. The climax of the story is the crucifixion and resurrection of Christ which bring about, on the day of Pentecost, Cassius' conversion to the religion of the Crucified and his reunion with Naomi.

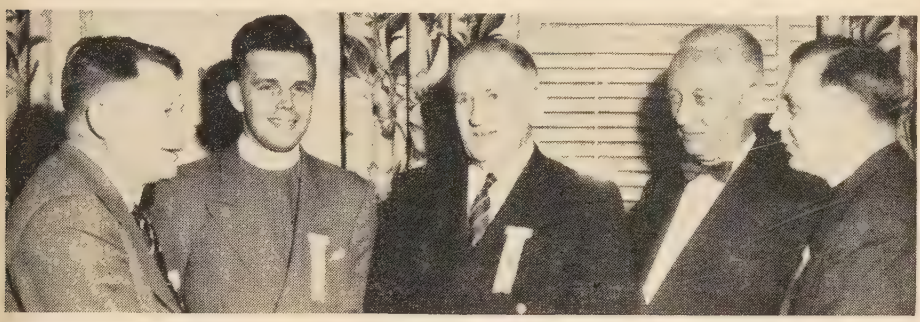
The length of this novel becomes a strong point because numerous details of the life and customs of Rome and Palestine are so convincingly authentic and true to life and so vividly told that they make interesting reading.

From the points of view of style and plot background and sheer story-telling, this novel will undoubtedly take its place among the great biblical novels, such as *Quo Vadis*, *Ben Hur*, *The Robe*, and *The Silver Chalice*. The author has written 53 books, many of them novels, 16 of which have been made into films. JENS LARSEN

Sedgewickville, Mo.

SYNOD CONVENTIONS

ULCA Constitution amendments near ratification as synods approve . . . New York turns down reorganization . . . Canada debates lesson materials



NOTABLES MEET AT CANADA SYNOD BANQUET

The Hon. J. W. Pickersgill, government minister of citizenship and immigration; Pastor A. F. Conrad of host church; Synod President A. G. Jacobi; Norwegian Ambassador Sven Oftedal and Dr. Charles M. Cooper, ULCA representative, get together at synod dinner.

Canada Synod

St. Peter's Church, Ottawa, June 7-10

By NORMAN BERNER

ALTHOUGH THE Evangelical Lutheran Synod of Canada is older than the Dominion of Canada, the 93rd annual convention was the first to meet in the nation's capital, only a few blocks from the Parliament buildings.

Highlight of the convention was the banquet attended by representatives from Scandinavian legations and the German embassy. Chief speaker was the Hon. J. W. Pickersgill, minister of citizenship and immigration of the Canadian government. "I doubt if there is any branch of the church in a better position to help in the work of immigration than the Lutheran," he told the delegates. He noted that his department would welcome more New Canadians from Scandinavia and was concerned about the drop in numbers coming from Germany due mainly to better conditions in that country.

NINE NEW PASTORS were welcomed into the synod, along with seven congregations (three English, two German, one Estonian, one Swedish), raising the number of pastors on the roll to 116, congregations to 127.

Youth and age were honored at the ordination service. The ULCA representative, Dr. C. M. Cooper, president of the Pennsylvania Ministerium, preached for the lone graduate, Roseville Burgoyne. At the same service, Dr. John Schmieder, Kitchener, paid tribute to the "gentle spirit" of the Rev. H. R. Mosig, former treasurer of synod, who was celebrating fifty years in the ministry.

Benevolence went over the $200,000 mark for the first time. Budget for 1956 will be a record $328,856 or $12.50 per communing member. Synod shaved $5,000 from its own share in order to assure more for the ULCA. All proposed amendments to the ULCA constitution were ratified.

TWO MEMORIALS from the Eastern Conference drew strong remarks, including a charge that the Christian Growth series of Sunday school lessons contained some of John Dewey's "junk." Synod agreed to transmit the "sense" but not the exact wording of the memorials to the Board of Parish Education.

Two special committees will deal with

two other contentious items. One is the question of whether pastors should teach religious courses in the public schools. A number are doing so. The other is whether students doing full-time supply work should be allowed to administer the sacraments. At present this is not permitted.

For the first time since LWA was inaugurated, the Canada Synod failed last year to reach its quota. A special effort will be made in 1955 to make up the shortage. When the question was raised why so many of the linguistic congregations gave nothing for this cause, the Rev. Karl Raudsepp explained that the Estonians and others were sending many hundreds of dollars back to relatives and friends in the homeland who were in need.

THE REV. ROBERT LANGEN'S call to student service work in Eastern Canada under the Canadian Lutheran Council was approved. Synod voted $1,100 for two years to help underwrite the work until the council can finance it.

The Rev. Karl Knauff was re-elected secretary, E. A. Kalbfleisch treasurer, and the Rev. O. T. C. Stockmann statistician, the latter for his 37th year. President A. G Jacobi has two years remaining in his term

The Rev. A. F. Buehlow, editor of the *Canada Lutheran,* preached at the opening communion. Chaplain Franklin Jensen Kitchener, chose the trilogy of faith, hope and love for his addresses at matins.

Despite the seriousness of the business before them, delegates got an occasional laugh. The loudest came when the Rev Walter Goos announced that there were 1,159 Lutherans in the air force but only 141 in the navy, adding "which proves that there are more Lutherans up in the air than at sea!"

Caribbean Synod

Zion Church, Bayamon, Puerto Rico, May 29-31

By KENNETH FERGUSON

TWO BROTHERS, Victor Manuel and Jose David Rodriguez, were ordained at the fourth annual convention. Pastors and laymen numbering 150 met in Zion Church, Bayamon, Puerto Rico, and its new $30,000 parish house on May 29-31.

The Rodriguez brothers were graduated from Mt. Airy Seminary, Philadelphia, May 13. Dr. F. Eppling Reinartz, ULCA secretary and representative at the convention, preached the ordination sermon. Pastors Eduardo Roig, synod president; Kenneth Ferguson, synod secretary; and Cesar A. Cotto, of the host church, participated in the service.

Two men from synod are currently studying in seminary.

Convention reports and activities indicated steady growth in evangelism, stewardship, and expansion. A convention highlight was the Lutheran Laymen's banquet, held at

ORDAINED IN PUERTO RICO

Brothers Victor Manuel and Jose Dav Rodriguez kneel before altar as Synod Pre dent Eduardo Roig officiates at ordinati service during Caribbean Synod conventi

Holy Trinity Church, Bayamon, at which Lutheran Laymen's Movement promotional materials were exhibited. LLM members presented the work of the movement, and Dr. Reinartz addressed the group.

It was reported that the first united Sunday school rally in the history of St. Croix Island recently was held. Pastor Ferguson told of a "full" church and a desire to continue such efforts. St. Thomas Island held a similar rally this year.

Spanish work in St. Croix Island is to begin this summer under leadership of Pastor Miguel Sevilla. Over half of the 12,000 population is now Spanish-speaking. New churches will not be established but work will be within the English-speaking congregations instead.

Two men serving interneships in synod churches—George Handley and Harvey Prinz—have returned to the mainland to continue their studies. They will be replaced by the Rev. John G. Gensel, formerly NLC representative working in Ohio, and Mr. Arthur J. Henne, Mt. Airy Seminary student. Student Pastor Paul Beatty will succeed Pastor Ferguson at Christiansted Church, St. Croix Island.

The Rev. Eduardo Roig was re-elected president, Pastor Victor Rodriguez was elected secretary, and Mr. Gilberto Graciani, treasurer.

Invitation was accepted to hold the 1956 convention at Holy Trinity Church, Frederiksted, St. Croix Island; the Rev. Gerald C. Wise is pastor.

Central Pennsylvania

Christ Chapel, Gettysburg College, Gettysburg, Pa., June 5-8

By ROBERT R. CLARK

"CONGREGATIONS should take the necessary steps toward integrating Christians of all racial and ethnic backgrounds into their life," the Committee on Synodical Social Missions recommended. It suggested further that congregations study racial tensions in matters of housing, education, and employment. Only one short speech was made against the recommendations. They were adopted almost unanimously.

Because of the importance of this committee the synod voted to make it a board.

DEBATE WAS more heated when the 644 delegates discussed the 15 amendments to the ULC constitution approved at Toronto. All were ratified, but ULCA presidential "oversight" of Article IX was looked at from every angle, sometimes with "alarm," sometimes with "praise," often with raised voice. The "power of veto" of the ULCA Executive Board, mentioned in Article XI, was subjected to a similar scrutiny.

Mission Superintendent Martin L. Tozer reported that of the 626 congregations in the synod, 452 are rural. To care for some of these small congregations, the "circuit rider" has been revived. Pastor H. Lee Hebel has been called to be the first rural missionary. Salary and parsonage will be supplied by synod. He will serve small congregations within an area 30 miles from Bedford.

Ten per cent of synod's congregations are union—Lutheran and Reformed. Described by some as the "best example of ecumenicity" and by others as a "diabolical monstrosity," union churches that wish to separate may now get aid through the Commission on the Welfare of the Union Church.

FIVE BALLOTS were necessary to elect a

THEY FINALLY MET

Size of the Central Penn Synod was emphasized when Dr. Dwight F. Putman, president, introduced to delegates two aged pastors still serving congregations. The Rev. Robert L. Meisenhelder, who has served 50 years in a Harrisburg congregation, and the Rev. I. Hess Wagner, who has served 46 years at Somerset, were introduced to the delegates and to each other. Though members of the same synod for many years, they had never met previously.

ONE OF ELEVEN ORDAINED BY CENTRAL PENNSYLVANIA

Candidate Earle Mahlon Clarke is ordained with the Rev. John F. Sammel, Dr. Ralph C Robinson, Dr. M. R. Hamsher, President Dwight F. Putman, the Rev. E. Raymond Shaheen and the Rev. Francis Bell participating in ceremony held on convention's closing day

successor to the former secretary, Dr. George H. Berkheimer, who resigned to accept the call to be executive secretary of the ULCA Board of Pensions. Dr. Ralph C. Robinson of Spring Grove was elected.

A motion to set a 68-year age limit for synodical officers was defeated. The Executive Committee was authorized to study limitations on the terms synodical officers may serve. At present, officers may serve only two consecutive five-year terms.

Susquehanna University President G. Morris Smith won approval for his request that a $500,000 appeal for the university begin in the fall of 1956. Gettysburg Seminary was voted an additional $6,000 grant to start an interneship program as a first step toward a four-year seminary course.

Camp Devitt, a 110-bed tuberculosis hospital in the mountains near Allenwood, was offered to the synod as a gift if it will be used for some humanitarian purpose. The Executive Board was authorized to study the offer and accept it if advisable.

BENEVOLENCE RECEIPTS in 1954 were $2,119,676. The former Danville and Lancaster conferences of the Pennsylvania Ministerium increased their benevolence giv ing 20 per cent and 46 per cent respectivel since coming into the Central Penn Syno and were singled out for special commen dation. The budget for 1957 was set a $1,700,000 or $11.20 per member.

Eleven men were ordained at the closin session, with the Rev. E. Raymond Shahee of South Williamsport preaching. ULC representative was Dr. Edmund F. Wagne ULCA treasurer. The Rev. G. Martin Ruo of Mechanicsburg was convention chaplai

New York and New Englan

St. John's, New York City, June 6-9

By OLIVER W. POWERS

SYNODICAL REORGANIZATION was peac fully put to sleep after an all-day debate synod's 27th annual meeting, held in th historic Christopher Street church in Gree wich Village. The final vote of 169-1 killed the proposed changes and dismiss the committee "with thanks" after six yea of consideration, argument and amendmer

Minor changes in synodical structure ha

been put into effect during this period, such as the separation of the Buffalo and Rochester areas into separate conferences. Major reconstruction program would have established seven conferences with such autonomous powers that they might be termed "synods within the synod."

Introduction of amendments, amendments to amendments and substitute motions clouded the agenda. Dr. Gustav Weiboldt, Long Island attorney, presented the committee's points but even those who favored some type of reorganization found the changes and compromise confusing.

Reorganization stirred in its sleep at the final session, however, when the Executive Committee was requested to study the question, "Should the synod be divided into two or more small synods?"

Other business was less controversial. Delegates approved a record budget of $1,200,000-plus. Included was an increase for both Hartwick and Wagner colleges and Philadelphia Seminary. Per capita apportionment will be $12.11. Other statistics showed that enrollment in the synod's 363 Sunday schools had increased to a new high of 55,064. Total valuation of church property also zoomed to more than $52 million.

In addition to the $150,000 provided for the synod's three educational institutions in the regular budget, delegates were confronted by special appeals from all three. Hartwick's $200,000 campaign for a new dormitory is currently underway. Wagner will engage in a dormitory fund campaign 1957-58. And the Philadelphia Seminary announced its plans for a centennial campaign in 1962-63.

Efforts to legalize bingo in states covered by this synod aroused opposition, with a resolution adopted urging parish pastors to lead their congregations against the move, by "setting forth the positive biblical principle involved."

Conducting the sessions at the invitation of the Executive Board of the synod was ULCA President Franklin Clark Fry. Synod President Frederick R. Knubel had

PRESIDED IN NEW YORK
Dr. F. C. Fry

suffered a slight heart attack on the eve of the convention. Delegates were heartened by day-to-day news of his improvement, but he was not able to attend the sessions.

Elections returned to office Dr. Paul C. White as secretary; Dr. Ernst S. Erickson as treasurer; and Dr. David G. Jaxheimer as assistant to the president.

All amendments to the ULCA constitution proposed at Toronto were ratified with little discussion or opposition.

Dr. Ralph Tabor of Baltimore represented the ULCA. The Rev. John C. Dries was convention chaplain. Other major presentations were made by Dr. Edwin Moll and the Rev. Clifton Weihe. Ordination sermon was preached by Dr. Edmund A. Steimle. Fourteen young men were set apart for the ministry at the service: Frederick P. Auman, Jr., Sherwood W. Bryant, Norman S. Dinkel, William C. Fensterer, Allan R. Gibson, Allen K. Griep, Alexander G. Guba, Gerald E. Miller, Richard C. Pankow, Paul Riss, William H. Rittberger, Michael Viise, Edward F. Weiskotten, and Hugh C. Whitaker.

Attendance of 529 included 338 pastors, 191 lay delegates. The synod has 357 congregations.

OVERSEAS

Costa Rica's Figueres Plans More Aid to Catholic Church

COSTA RICA.—Unlike Dictator Juan Peron of Argentina, President Jose Figueres of Costa Rica, who has received much backing from Roman Catholics, is moving to increase governmental help to the official state religion. One factor moving him to this decision is the aftermath of the Eucharistic Congress held in San Jose last spring. That gathering is still talked about in Costa Rica, and the present generation seems likely to talk about it the rest of their lives.

No political rally, athletic event, or funeral of a former president ever caused such a turnout. The fact that nearly 200,000 people came together in a city of 125,000 within a few hours, proved beyond any doubt that Costa Rica is a strongly Catholic country. The fact, too, that a peasant will walk many miles to attend a church affair explains . . . Jose's population swelled so spontaneously.

Priests from other Central American countries and Cuba came to give special nightly sermons, administer the sacraments, and lead processionals at dawn. Confessions were heard on sidewalks, in parked cars, on park benches, in government offices, and even in factories and various business establishments. Every house and car displayed church banners.

The reason for the big crowd and the tremendous interest shown is that Eucharistic Congresses are held only once in every 40 to 50 years. Catholicism is the state religion, and the government is obligated by the constitution to support it. Nevertheless, in past years this financial aid has amounted only to 100,000 *colones*, or about $15,000.

Immediately following the Congress, the Figueres government announced it was willingly to revise its economic relations with the church and to increase its annual budget. Among other things, Figueres wants to study the possibility of establishing pension plan for aged priests and othe ecclesiastics.

Another plan of the government is to se aside a sizeable sum for scholarships abroa for priests, so they may study sociology economics, and the organization of co operatives. Figueres has had much help crucial points of his liberal economic pro gram, from Catholic spokesmen. Instead merely condemning communism, the churc in Costa Rica has often assumed leadersh in promoting trade union organization ar advanced legislation. Unlike Peron, th Costa Rican President believes he can he train further church progressives, and i crease their technical fitness. In so doin he is in line with popular ideas aroused the Eucharistic Congress, which will co tinue to influence public opinion.

—WORLDOVER PRESS

GERMANY.—Churches must realize th women have gained a permanent position business, politics and the arts. The tim when a woman's place was only in the hom has gone forever.

This is what the Evangelical Church Germany told congregations and pastors affiliated churches in a special report. T report resulted from a resolution adopted the EKD convention in Espelkamp l March which demanded further study of t psychological, sociological and medi problems arising in connection with the n status of women in professional life.

German churches have been reluct to acknowledge the emancipation of m ern woman. They must awaken to the f that women are going to stay in busin and politics and choose careers of their o the report warned.

Professionally active women are usua absent from congregational life, the rep admitted. Profession and home make he demands on their time. But it is also t that most church organizations make no fort to arrange their schedules so that wo ing women can take part in their activit

—EVANGELISCHE PRESSEDIENS

MARYLAND

Baltimore's Old Zion Church Observes 200th Anniversary

By LLOYD M. KELLER

BALTIMORE—Old Zion Church, Baltimore's oldest Lutheran congregation, celebrated its 200th anniversary May 8.

Lutherans throughout the area took part in the celebration. Special representative of Lutherans in Germany for the occasion was Bishop Martin Erdmann of Braunschweig who is currently visiting the United States. Bishop Erdmann preached at one morning service, Dr. Carl C. Rasmussen of Gettysburg Seminary at the other. *Zion in Baltimore*, a book outlining the history of the congregation, was distributed to members. Its author is Klaus Wust.

Pastor Hans-Ludwig Wagner cut the huge anniversary cake at the dinner at the Emerson Hotel attended by 380 guests. Carl F. Schleunnes presided as toastmaster. Short addresses were given by Pastor Emeritus Fritz O. Evers, Dr. A. R. Wentz of Gettysburg Seminary, and Bishop Erdman.

At an afternoon service, Dr. R. Ralph Sabor preached, and the Zion Choir, under the direction of Robert D. Johnson, presented Bach's "Reformation Cantata."

Two ministerial sons of the congregation acted as liturgists—John Scherch, assistant pastor of Grace Church, Norristown, Pa., and Richard Scherch, mission pastor of Trinity, Manhattan Beach, Calif.

TRINITY, Reisterstown, W. Harold Reddy pastor, held its 100th anniversary celebration June 19. ULCA Secretary F. Sampling Reinartz was the preacher. President of Synod J. Frank Fife, Secretary of Youth Work Howard F. Reisz, and former Pastor Dr. F. M. Hampsher participated in the service.

Emmanuel Church, Baltimore, Luther M. Schulze pastor, marked the 50th anniversary by purchasing an adjoining house to be used as pastor's office and church school.

BUILDING PROJECTS were completed or begun by several congregations in the Baltimore area in spring. Ground for a parish education building was broken by Jerusalem Church, Baltimore, April 24. Our Saviour, Lansdowne, and Zion Church, Baltimore, dedicated completed church school units April 24 and May 22 respectively. Cornerstone for a new church was laid by Holy Comforter, Baltimore, May 22, and ground was broken for the first unit of Reformation Church, Baltimore, May 29. A $80,000 parish education unit is being built by St. John's Church, Parkville, to make room for its 1,000 Sunday school pupils.

Calvary Church, Woodbine, held a testimonial service May 20 for Pastor W. E. Saltzgiver, recognizing 40 years of service on his 65th birthday.

St. John's, Baltimore, surprised Pastor Lloyd M. Keller and the parsonage family May 1 with the presentation of a television

VIN ORDINATION: Brothers George Vint and John Robert Nelson were ordained the same service in St. John's Church, Salina, nsas. George V. Nelson will be associate stor of St. Paul's Church in Wichita, Kansas. s brother John has been called by the Board Foreign Missions to serve in Malaya.

MARYLAND . . .

set in recognition of 25 years of service.

Epiphany's new pastor, Raymond C. Meyers, was installed by President Fife. Pastor Emeritus F. A. Hightman was liturgist. Hugo W. Schroeder preached the sermon.

Pastor James G. Horn, Smithsburg, has returned to his parsonage home following seven months in a Baltimore hospital under treatment for polio.

ST. JOHN'S, Parkville, held a testimonial program for its retiring pastor, the Rev. Carl C. Wiebking, and named him pastor emeritus after his 32-year pastorate. Gifts were presented to both Pastor and Mrs. Wiebking at the observance.

Former Associate Pastor Charles P. Cressman became St. John's pastor on May 1. On June 22 Miss Irene Falk was installed as director of religious education.

MONTANA-NORTH DAKOTA

Two Congregations Mark 35th Milestones

By ROBERT A. BARTELS

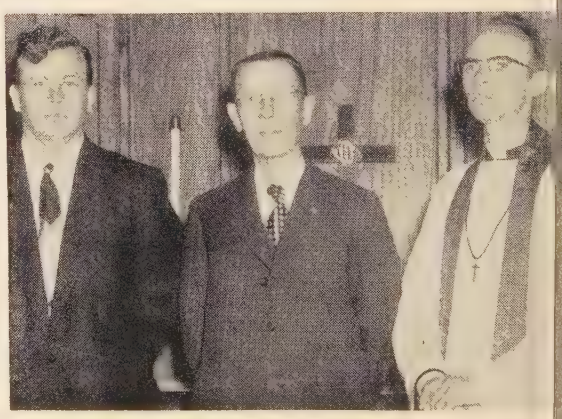
TWO MONTANA congregations celebrated 35th anniversaries on May 22. First English Church, Billings, observed the event with a former pastor, the Rev. Harold N. Stoffel of La Crosse, Wis., as its pulpit guest. During the following week First Church was also host to the convention of the Northwest Synod. St. James' Church, Columbus, heard Synod President Dr. Pa E. Bishop at its morning worship and t Rev. Webster Clement at an evening ann versary banquet. Pastor Clement had serv the Columbus congregation for twenty-fi of its thirty-five-year history.

ULCA CONGREGATIONS in southern Mo tana will receive advance experience in t evangelism mission program to be conduct throughout the synod in 1957. Churches Billings, Columbus and Livingston will p ticipate this fall with other National L theran Council churches in the evangeli mission to be operated by the ELC.

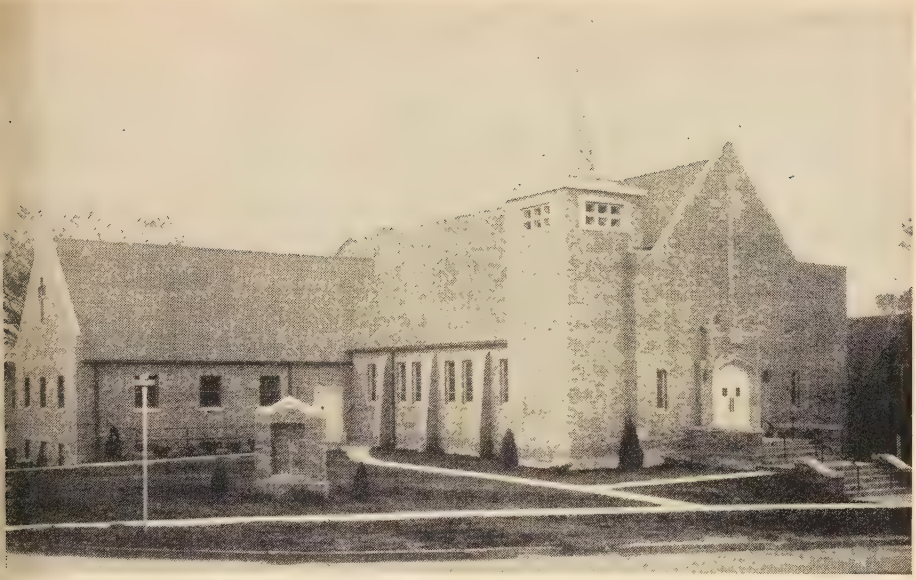
PASTOR AND MRS. JOHN P. SHANNON First English Church, Billings, left early June for a three-month tour through L theran countries in Europe. The tour w take them through Scandinavia, Germa Austria, Switzerland, France and Italy.

THE REV. KARL SCHMIDT, recently dained by the Northwest Synod, moved Missoula, Mont., June 15 to begin organ ing a new mission congregation in that c It will be the first ULCA mission in M tana since Bethlehem Church, Billings, organized five and a half years ago.

WESTERN CONFERENCE congregations and operate two separate summer camp one for North Dakota churches and for Montana churches. This year b groups move to new locations. North kotans will be at Camp Emmaus, Mena



TEACHING SUNDAY SCHOOL for 50 years is record of Edward Wilson (center) who was honored by his congregation, First English Church, Bridgeport, Conn., June 12. Mr. Wilson has been church's treasurer for 43 years, has served on council, choir and brotherhood. Flanking him are Sunday School Supt. George E. Larsson and Pastor Herbert D. Hrdlicka.



EW CHURCH FOR OLD CONGREGATION: St. Paul's Church, oldest congregation in Wayne, leb., dedicated its new $170,000 church May 8. Nave seats 360, building has large education ing with study and offices. Pastor of the 700-member congregation is Wilbur G. Volker.

linn., during the week of Aug. 7-14. Mon-nans will meet at King's Hill Camp, Nei-ardt, Mont., July 24-30.

Sister Evelyn Houlroyd, representative of e Board of Deaconess Work, begins her ur of the Western Conference June 9 when e arrives at St. James' Church, Columbus, ont. Beside her visit to all the conference ngregations in the two states, Sister Evelyn scheduled as a staff headliner for the ontana summer camp in July.

THE REV. ROLF NORMANN, executive di-ctor of the Lutheran Welfare Association Montana, reported this month that there e approximately 50,000 Lutherans in the ate, but the Welfare Association must erate on a budget less than $25,000 a ar. It means that on the average, Luther-s in Montana give less than fifty cents a ar each to this valuable work in which ir churches engage. Better stewardship ucation is a necessity if Lutheran welfare the state is to expand its facilities and ff to meet the growing demands for its vices, Pastor Normann says.

NEW JERSEY

Area Councilmen Meetings Will Review Church Work

By RALPH I. SHOCKEY

TRENTON—Church councilmen of the New Jersey Synod will meet in 17 area conferences planned for early fall. Synod President Edwin H. Knudten reported that the meetings will be held to interpret and explain the work of the church and to review accomplishments of synod since its formation in 1950.

First conference is scheduled for Trinity Church, East Orange, Sept. 8, and the concluding session for St. John's Church, Union City, Oct. 26.

OUR SAVIOUR CHURCH, Haddonfield, will dedicate its new parish education building as a memorial to the late Dr. Donald F. Irvin, former pastor of the congregation. Dr. Irvin, who headed the Christian Education Department at Chicago Seminary, died last month.

NEW JERSEY . . .

Five thousand or more homes in the Paramus area were canvassed by a joint Protestant-Jewish committee recently. The result provided an accurate religious survey of the community. The Rev. Stover Crouthamel, pastor of Christ Church, represented the Lutheran group on the committee.

St. Olaf Choir presented a concert at the Mosque Theater, Newark, June 20, for the benefit of the Lutheran Welfare Association of New Jersey. The Rev. Carl Futchs, Jersey City, is executive director of the welfare organization.

Dr. Earl S. Erb, executive secretary of Foreign Missions Board, interpreted work among "750,000 Lutherans in Latin America" to women of Reformation Church, Long Branch, at a recent gathering.

"Planning the Youth Program" and "Methods of Effective Group Work" were subjects discussed by the Rev. Lawrence M. Reese, ULCA Parish Education Board, at the youth retreat held at Camp Beisler, June 17-18.

St. Paul's Church, Linden, laid the co nerstone for a new educational unit June 1 The building, costing about $116,700, w contain classrooms, social hall, office a kitchen. The Rev. Lawrence M. Reese a the Rev. Godfrey E. Alberti, Central Co ference vice president, participated. Corne stone was provided by the Luther League

Five surviving charter members of John's Church, Westville, were honored the 40th anniversary service May 4. T Rev. M. Luther Hocker, first pastor of John's and Synod President Edwin Knudten spoke.

Trinity Church, Hudson Heights, honor the 25-year ministry of Pastor John H. Wa ner by giving him a new car.

AMONG THE CONGREGATIONS: St. Paul Church, Collingswood, called the Re Charles M. L. Oberkehr as assistant past June 1. Mr. Oberkehr is the first full-ti assistant pastor to be serving a synodi congregation . . . St. John's Church, W liamstown, approved construction of $50,000 educational building . . . Mr. Jo

MEN FOR THE MINISTRY Sunday was emphasized May 15 at Salem English Church, Minneap when young prospects for ministry and seminarians lined up behind Northwest Synod Y Director Clarence B. Lund (foreground, left) and Salem's Pastor Paul Luther Wetzler in fron altar. Young men (left to right) are: Robert Sandberg, John Alson, David Brower, Harry Roh Robert Wetzler (son of pastor), Augie Heide, Dick Hamlin, Wendell Jacobson, Melvin Jacob

Adelung, church councilman for 25 years, was honored at Holy Trinity Church, Nutley, by Pastor Henry J. Berkobin and the congregation . . . Pastor Frederick Fairclough, Saviour Church, Trenton, was called to Zion Church, Rahway, June 30.

Two congregations observed ordination anniversaries: Dr. Roy S. Bowers, Bethel Church, Trenton, observed the 50th year of his ordination June 1 . . . The Rev. Arthur G. Posselt, St. Matthew's Church, Jersey City, was honored on the 20th anniversary of his ordination June 19.

ONTARIO

Two Congregations Dissolve To Reorganize Into Three

By NORMAN BERNER

KITCHENER, ONT.—"Faith" and "Grace" are the names chosen for twin Lutheran churches born in Hamilton, Ontario, on June 1. Dr. Albert G. Jacobi, synod president, who guided the congregations through the period of organization, preached at two consecutive services held in Trinity Church.

The new congregations are made up of members of the former Trinity and St. Paul's churches which were formally dissolved May 31 and will sell their properties to Latvian, Estonian, and German congregations. New churches for the English-speaking congregations will be built in the city's east and west ends. No pastor has been called by either group, but the Rev. J. Frederick Little, who is doing graduate work at Princeton University, will serve them during the summer.

On the same day, a German congregation, composed largely of recent immigrants but also having a few long-time members of St. Paul's, was organized. It will bear the name of St. John. The Rev. H. R. Rosig, former treasurer of synod, preached and installed the Rev. Philip Weingartner, a recent arrival from Germany, as pastor.

Voluntary dissolution of two congregations, both vigorous and growing, in order to re-form into three churches is unique in synod, and perhaps in the whole ULCA. St. Paul's was the oldest Lutheran Church in Hamilton, founded nearly a century ago. It was served for many years by the former synod president, Dr. J. H. Reble. His successor, the Rev. Fred C. Mueller, is now director of the Lutheran Immigration Center in Hamilton.

Trinity Church was established in 1909 by the late Dr. Milton J. Bieber. It was served in recent years by the Rev. W. A. Mehlenbacher, now executive director of the Canadian Lutheran Council. His successor, the Rev. Paul W. H. Eydt, will leave Hamilton to develop a mission in Kitchener.

"WITH OR WITHOUT GOD?" was the challenging question asked 42 graduates of Waterloo College at the baccalaureate service held in St. John's Church, Waterloo. Speaker was the Rev. Alvin J. Baetz, Kitchener. The service was conducted by the Rev. Arnold L. Conrad, assisted by faculty members.

Art Gollinger, Hamilton, was elected president of the Luther League of Canada, succeeding Robert Datars. The latter becomes treasurer. The convention, held May 21-23, in St. Matthew's Church, Kitchener, attracted 362 young people, largest number on record. Mission project for the coming year is $1,000 for the building program of Grace Church, one of synod's newest missions, at Oakville. The Rev. Arthur O. F. Bauer represented the LLA.

After serving the Heidelberg-Erbsville parish for two years the Rev. Emil F. Lange has accepted a call from the Board of Foreign Missions to serve in India. He and his family expect to leave in midsummer. They will be in the same territory as Miss Elisabeth Hartig, Canadian nurse who recently returned to India for a second term.

The Rev. Franklin L. Jensen has received many favorable comments on a series of broadcasts during the Sundays of May over the Trans-Canada network of CBC. He was assisted by the choir of St. Mark's Church, Kitchener, directed by Fred Lincke.

The Rev. Edgar J. Fischer was installed in St. Peter's Church, Brodhagen, on May

ONTARIO . . .

22, by the Rev. Norman Berner, assistant to the synod president. Taking part in the service were the supply pastor, Dr. Arthur B. Little, and the Rev. Erich R. W. Schultz, son of a former pastor.

The Rev. Paul W. Brouse will be installed as assistant pastor at St. John's, Waterloo, June 26. He is a graduate of Gettysburg Seminary . . . The Rev. Walter C. Ohrt, Ridgeway, has accepted a call to Zion Church, Stratford, and will be installed Aug. 7.

Two more congregations joined the renovation and relocation parade. St. Peter's, Preston, is conducting a campaign for $125,000, directed by Edmund R. Foehl of the ULCA stewardship staff and Pastor James S. Dauphinee. Its nearest neighbor, St. Paul's, Galt, has announced the purchase of a new site. Pastor Theodore A. Iseler expects to launch a building campaign soon.

PENNSYLVANIA

Graduates Hear John Gunther At Gettysburg Commencement

By ROBERT R. CLARK

GETTYSBURG—Chances for world peace are bright, author John Gunther told Gettysburg College's graduating class at the school's 123rd commencement. The noted author, journalist and lecturer, who was awarded an honorary degree, said each side in the east-west conflict now has the power to destroy the other so that "it would seem that the only thing to believe in is coexistence."

A four-man interim administrative committee, headed by John S. Rice, chairman of the Gettysburg College board of trustees, has been named to administer the affairs of the college until a new president is selected to succeed Dr. Walter C. Langsam. Dr. Langsam will become president of the University of Cincinnati on Sept. 1. Other members of the committee are the Rev. Dr. Robert B. Fortenbaugh, head of the college's history department; Charles R. Wolfe, dean of admissions; Dr. Seymour B. Dunn, academic dean.

Past and present members of the Gettysburg College Choir presented their first r union festival of music in connection wi commencement exercises this year. Mo than 125 singers took part in the progra presented in Christ Chapel and directed b the Rev. Parker B. Wagnild.

The conference social missions committ is currently at work on preparation of booklet listing all welfare and social m sions services available in the five counti of the West Penn Conference. Mrs. Her Bream, Gettysburg, is in charge of t project.

When the movie equipment at Tress Children's Home, Loysville, was found be beyond repair, Mr. Henry C. Dusma Baltimore, was contacted to determine t cost of replacement. He and his wife visit Tresslertown and were so impressed w its program that they gave a complete of equipment. Included were two 35 m projectors, new sound equipment and a foot screen. Mr. Dusman supervised inst lation and was present when the new equ ment was used for the first time.

Tresslertown citizens received a gift o different nature when a 1926 Mack fire gine, with 500-gallon pumper and 200-g lon booster tank, was presented to Tresslertown fire department by the Boro of Steelton. The boys of the home had b using an old-fashioned hand-drawn hose c

Inauguration of the new superintend of the home, the Rev. Justus H. Liesma took place on June 16. The former pa of All Saints' Church, Baltimore, Md., is fifth superintendent of the Perry Co institution.

Two Indonesian government officials ited the Tressler Home as part of t study of welfare services in America.

ULCA Secretary F. Eppling Rein spoke at First Church, Carlisle, on June as part of the observance of the congr tion's 190th anniversary. The service recorded and broadcast later in the day.

First Church, Chambersburg, held t

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

TRATEGY is taking shape for Preaching-Teach-ng-Reaching Mission scheduled for first No-ember week in Los Angeles area. Evangelism ampaign has co-operation of 80 NLC congre-ations. Discussing details at preparatory meet-ng are (seated, from left to right) Pastor John G. Simmons (ULC), the Rev. Martin Olson Aug), P. O. Narveson (ULC). (Standing, from eft) Pastors Myrus Knutson (ELC), H. K. Ras-ach, P. Baumgartner (ALC), T. Jorde (UELC).

pecial services recently: the Rev. Martin F. Foutz celebrated his 25th year in the ministry; the "Red Rose Service" marked resentation of a rose to descendants of Col. Benjamin Chambers, original donor of ne land on which the church stands; and t the annual "Wedding Bells" service, hus-ands and wives of the congregation re-ewed marriage vows.

Fund Campaign Tops Goal n Congregational Drive

By WILLIAM C. ROEGER

NORRISTOWN — St. Andrew's Church, erkasie, is building a new church, and like ny other congregation in such a situation ound that it needed more funds. Members St. Andrew's campaigned for $80,000. t latest report, they had gone 'way over e top with almost $99,000 pledged.

While St. Andrew's is beginning its build-g program, other congregations in the area ve just completed projects. Grace Church, atfield, dedicated an addition to the urch, including a new tower, church hool, choir rooms, and fellowship hall and chen. Officiating at the dedicatory service re Conference President Paul J. Henry d the pastor, Dr. William A. Fluck. Pas-s Homer A. Weaver of Christ Church, wamencin, and former pastor of Grace, Roy M. Bond of Hilltown, William C. eger of Chalfont, and W. Paul Reumann Lansdale, took part in a community serv-along with Pastor Walter R. Clark of Hatfield Evangelical and Reformed con-gation.

Dr. Rufus E. Kern, pastor of the Moselem-Beckers Parish, Kutztown, and a son of the congregation, was guest preacher at the rededication of extensive renovations at St. Paul's Church, Red Hill. New classrooms for the church school were provided.

Little Zion Church, Indianfield, is celebrating its 225th anniversary. A parish dinner was held with the Ministerium of Pennsylvania president, Dr. Charles M. Cooper, as speaker. Dr. Paul C. Empie, executive director of the National Lutheran Council, spoke at the principal anniversary service. Speakers at another special service were Pastor Gordon K. Zirkle of Wardensville, W. Va., a descendant of the man who gave the first piece of ground to the church, and Pastor Fluck of Hatfield. Little Zion Church has joined with St. Paul's, Telford, in calling as assistant pastor H. Joseph Slusser, who was ordained at the recent meeting of the Ministerium of Pennsylvania.

With most of the congregations in the conference holding vacation church schools during June, the conference committee on Christian education arranged a vacation church school workshop at St. John's Church, Center Square.

St. John's Church, Ambler, is one of many churches in the conference sponsoring three Boy Scout units. At a "Charter Night," Scout George Sterner, already holder of a "Pro Deo et Patria" award, was presented with an Eagle Scout badge.

PA.: NORRISTOWN . . .

At Trinity Church, Norristown, Pastor and Mrs. Robert E. Horne have been conducting a series of "Parsonage Nights," when active and inactive members are invited to the parsonage for an evening of fellowship and discussion on the purpose of the church.

Congregations Study Stewardship Methods

By CARL W. WEBER

PHILADELPHIA—Stewardship practices were examined in two Philadelphia area parishes recently. At Gloria Dei Church, a volunteer committee spent three Wednesday evenings studying the subject, while St. Paul's, Cheltenham, has had an open discussion on the values of Christian stewardship over against commercialism.

At Gloria Dei Church, two attitudes toward stewardship were appraised. If adequate giving begins with a knowledge of the needs of the church, a love for its work and for its mission, then members must realistically share in the cost of these necessities. If, on the other hand, stewardship begins with a knowledge of the need to give, then members should give the first portion of their income to do God's work and only inquire later into the details of how it is being accomplished.

At St. Paul's a distinction was made between social affairs which promote brotherhood and fellowship among members and those which aim to make people give by offering them some tangible goods in return. The latter only can be called "commercialism," the panel decided.

HISTORY was made at Redemption Church, Philadelphia, when a compulsory retirement rule for the pastor was written into the congregation's constitution. Synod officers have previously been under such a rule, but few if any congregations have made the effort to adopt it.

The amendment, suggested originally by Pastor Albert W. Shumaker, requires that the pastor retire by the end of the year in which he attains the age of 68. This provision is "good for both congregation and pastor," Mr. Shumaker noted.

ELECTED AS PRESIDENT of the Lutheran Ministers' Association of Philadelphia and Vicinity is Dr. Henry Hodel of First Church, Collingdale. Other new officers are the Rev. Richard D. Bergman, vice president; the Rev. W. Edward McHale, secretary; and the Rev. Robert M. Heiberger, treasurer. New president of the Frankford Ministerium, an interdenominational group, is the Rev. James A. Graefe.

CONSTRUCTION starts this summer at Calvary Church, West Chester, for a new sanctuary that will double the seating capacity of the present church. The building will be erected near the State Teachers' College which counts many Lutherans among its 1,800 students. Calvary Church has raised more than $78,000 in cash and pledges to finance the project.

MORE THAN 800 PIPES imported from Germany were added to the organ at Tabor Church, Philadelphia. Organ was dedicated as a memorial to Pastor Flothmeier, who formerly served the parish. Dr. Ernst Schmidt is present pastor. An addition between church and parsonage has been erected and a $22,000 fund-raising campaign is in progress.

The Rev. Herman D. Fudge was installed June 12 at St. John's, Mayfair, as assistant to the pastor, the Rev. Carl Weber.

Plans and problems of Philadelphia Seminary were discussed by President Henry W. Bagger at the June business meeting of the seminary's Women's Auxiliary. The group met June 3 in the campus chapel.

The 1955 summer institute of the Philadelphia Lutheran Deaconess School for church workers is scheduled at the Mother house, Gladwyne, Pa., from June 19-July 1. Courses will deal with problems of the aging, the child, institutional practices and Christian personality development.

A PASTOR'S WORKSHOP will be held June 22-26 at the Ministerium Camp. Dr. Lloyd M. Wallick will lecture on the doctrine

ıe church. Dr. Charles M. Cooper, presi-ent of the Ministerium of Pennsylvania, ill speak on the functions of the church oday. Dean of the school will be Ministe-ıum Secretary Claude E. Schick.

CHURCH COUNCILMEN will convene for tewardship rally in Muhlenberg College's Memorial Hall Sept. 10. Theme is "This is ıe congregation," a development of last ear's rally theme which was "This is the hurch." Last year's meeting was attended y 3,300 persons.

The 40th anniversary of the Baby Home ıxiliary of the Lutheran Home for Or-ıans and Aged was observed April 30 in ermantown. Since 1916, the auxiliary has ven $172,500 to the Baby Home, whose ıarters it built in 1925 at a cost of $35,000.

OCKY MOUNTAIN

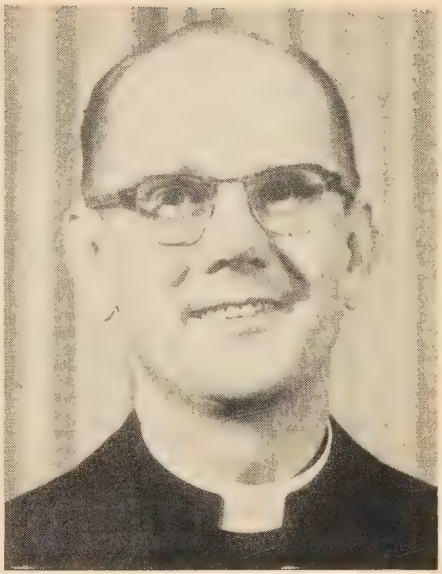
hange of Academy Chapel Plan emanded by Governor Johnson

By OLIVER F. WEAVER

DENVER—Protest against the proposed sign of the chapel for the new U.S. Air rce Academy at Colorado Springs was iced this month by the Governor of Col-ıdo, Ed. C. Johnson. After viewing plans the service school, Gov. Johnson, a Lu-ıran, expressed his approval in a letter to Force Secretary Harold Talbott for rything but the chapel and began a cam-gn to have it changed.

The chapel, which will stand on a high montory, would be "accordion shaped," ording to present plans. Terming the all sanctuary "an ugly duckling," the ernor said this "paganistic distortion con-ved as a place of worship is an insult religion and Colorado."

"This structure," he continued, "should ll all the rest in simplicity, dignity and rence. Colorado's motto is 'Nothing hout God.' In keeping with that ever-ng truth, may you insist on something thy of this nation's spiritual attitude and ace the monstrosity now on the drawing ds."



HONORED for his service to the Rocky Mountain Synod was President John F. Futchs who returned to Denver after having received honorary degree of Doctor of Divinity awarded by Midland College at recent commencement fete.

A thousand-mile itinerary, from El Paso to Casper, Wyo., has just been completed by Miss Catherine Juram, secretary for children's work of the Parish Education Board. Leadership training classes for children's work and church school staffs were held in twelve areas.

The Rev. Fred H. Bloch will begin his pastorate at Epiphany Church, Denver, July 1 . . . The Rev. William A. Goode, recently ordained at Butler, Pa., becomes assistant pastor at St. Paul's, Denver . . . The Rev. LeRoy J. Dobbie has been assigned to Farmington, N. M., as mission developer.

STRIKES have delayed completion of Holy Cross Church in Wheatridge, Denver, and dedication set for July 10 has been postponed. The Rev. Charles L. Strubel, pastor, recently confirmed 18 at the new mission.

FIRST DEACONESS from the Rocky Mountain Synod and from Messiah Church, Denver, will be Miss Lynette Harris, public school teacher, who will enter the Baltimore Training School in September.

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ROCKY MOUNTAIN . . .

Messiah held "open house" for returnin college and high school students, hoste by families of Pastors J. Benner Weav and Alton M. Motter in the new Mott parsonage. Purpose was to discuss best met ods for activating members of age grou 18 to 26 in the congregation's future.

National Lutheran Council congregatio will co-operate in Preaching-Teaching-Read ing Mission scheduled for Denver and ad cent areas Oct. 23-28. Concluding eve will be a Reformation rally on Oct. Areas included in the mission are Colora Springs-Pueblo, Ft. Collins-Greeley and t tri-state area in northeast Colorado.

Good Shepherd, Denver, the Rev. New N. Mendenhall pastor, has oversubscrib its goal of $25,000 for a new church un With $32,000 pledged, building will st soon. Present facilities are used to capac with four Sunday school sessions and t church services.

VIRGINIA

Prominent Leaders Rall For Massanetta Assemb

By MARSHALL MAUNEY

ROANOKE—A battery of church lea will take part in the Virginia Synod's s mer assembly at Massanetta Springs, 8-15. The Rev. Louis H. Valbracht of cago will speak at Matins. Vesper spea include Dr. W. B. Freed, Washington; Robert Paul Roth, Columbia, S. C.; Edwin Moll, New York; and Dr. Edmun Steimle, Philadelphia. Preacher for the day morning service will be Dr. Charl Foelsch, president of Pacific Seminary.

Instructors at the pastors' school wi Drs. Roth, Moll, Foelsch, Dr. Paul M. of Washington and Mr. Chester Myro the ULCA Stewardship Office. Cours the leadership school will be taught by Theodore K. Finck, Philadelphia; Dr. erick K. Wentz, Columbia, S. C.; the L. David Miller, Van Wert, O.; and Jacob Lackey, Charlotte, N. C.

Miller will also serve as music director for the assembly. A women's missionary conference will be led by Mrs. G. Morris Smith of Selinsgrove, Pa.

GRADUATION SPEAKER May 29 at Marion College was Virginia's Attorney General J. Lindsay Almond, Jr. Baccalaureate speaker was Dr. Robert E. Van Deusen, Washington representative of the National Lutheran Council.

ORDINATION of James R. Stephenson took place June 26 at St. Mark's Church in Roanoke. Mr. Stephenson graduated from Southern Seminary May 25 and has accepted a call in the North Carolina Synod.

Nine Pro Deo et Patria awards were given to members of Scout Troop 25 of St. Mark's Church, Roanoke. Presentation was made by Pastor J. E. Stockman and Scoutmaster Ray Welch on May 29. It was the greatest number of awards ever received by one congregation in the Virginia Synod.

The Rev. Gordon K. Zirkle, Wardensville, W. Va., was guest speaker at the 225th anniversary service of Little Zion Church, Telford, Pa., on May 29. Pastor Zirkle is a descendant of Lodowick Zirkle who donated the land on which the church was erected in 1730.

The annual convention of the Virginia Synod Luther League took place at Shepherd College, Shepherdstown, W. Va., June 21-23. Highlighting the convention were workshops on missions, Christian vocations and music—conducted by members of the standing committees of the Luther League of America. The convention chaplain was Dr. M. L. Minnick of Salem, banquet speaker the Rev. Marshall Mauney of Lynchburg. Mac Minnick is synodical Luther League president.

Sunday Services Scheduled for Guests in National Parks

THIS SUMMER, as in the past three years, vacationing Americans will be able to attend services in U.S. national parks.

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dent ministers will take over summertin parishes in Yellowstone, Mount Rainier a nearly a score of other parks extending fr Texas to Washington State, from Michig to California. The young preachers rep sent 14 Protestant denominations, 80 c leges and seminaries. Their "pulpits" w range from a rock outcropping on the ed of a canyon to rustic chapels and luxuric lodge hotels. Weekdays will be given ov to driving trucks, bell-hopping and main nance chores for park concessionaires— help pay their way and support their m istry.

Yellowstone vacationers can worship all major points in the park. Schedules services are posted. In addition, nea Redeemer Lutheran Church in Livingst Mont., Forrest J. Clark pastor, will h services and Sunday school at 9:30 ev Sunday morning.

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Vacationers at Estes Park, Colo., can attend Lutheran services in Estes Park High School. The Rev. Robert Spieler of Capitol Seminary and the Rev. Carl H. Rembold, ALC pastor, are in charge of the preaching program. Ushering and choir music will be furnished by volunteers from NLC brotherhoods and Luther Leagues in the area.

—CHANGES OF PASTORATE—

OHIO

DONALDSON, WILLIAM C. From First Church, Lancaster. Retirement.

KINGS, W. REFUS. From synodical missionary. To First English Church, Mansfield, assistant pastor. 319 S. Main St.

PENNSYLVANIA MINISTERIUM

JOHNSON, WARREN C. From Nativity Church, Philadelphia. To Board of Foreign Missions, secretary in charge of special gifts and the Japan mission.

REZENBY, ROBERT. Seminarian. To St. Luke's Church, Shoemakersville.

—DECEASED—

THE REV. GEORGE E. KLICK of Slatedale, Pa., died Sunday, June 5, while conducting the morning service at Heidelberg Church, near Saegersville, Pa. He was sixty-seven.

A World War II chaplain, Pastor Klick had served the Heidelberg-Slatedale parish for the past eight years. He had recently been ill.

A native of Pine Grove, Pa., son of the late Rev. Aaron H. Klick, Pastor Klick graduated from Muhlenberg College in 1919, and pursued a teaching career for several years before studying for the ministry at Philadelphia Seminary. He served six years at Herndon Parish, Pa., and another six years at Columbia, Pa., before entering the armed forces.

Surviving are his wife, the former Ruth Yeager; a daughter, Mrs. June Cermelli, and three sons—George, Jean and Joyce. The Rev. Luther Klick of Wind Gap, Pa., is a brother.

Funeral services were held June 9 at Heidelberg Church. Interment was in Jacobs Church Cemetery, Pine Grove, Pa.

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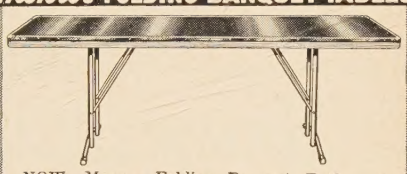

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In Conclusion . . . . . .

DEACONESSES GET a great deal of attention in this issue of THE LUTHERAN. They deserve every bit of it, not only because June is "Deaconess Month" on our Calendar of Causes but because it would be impossible to find a kindlier, more unselfish group of people anywhere. It's been pointed out often that there aren't enough deaconesses; but one could go much farther and say that there just aren't enough of that kind of people in any vocation.

Maybe I've just mellowed somewhat, but it was my youthful impression that deaconesses were all old, very strict—and maybe even cranky. My opinion has changed with the years—and so has the diaconate. Such a description doesn't fit today's deaconesses at all. They're young looking and chic, pert and happy.

Most of them are highly-trained professional people. Now they have the choice to wear the garb, for protection and identification, or to choose ordinary street dress. They may enjoy the security of the motherhouse system, or they may be salaried. Applicants for training must meet high standards.

ONE OF THE DANGERS in the high professional standards set for the diaconate lies in the possibility that it will lose its tradition of humble service. Wiping little children's noses and caring for those bedridden with chronic disease calls for self-effacing labor in the tradition of the saints, but does not necessarily require a college education. Provision will have to be made for the continuance of this sort of work if the diaconate is to live on in strength.

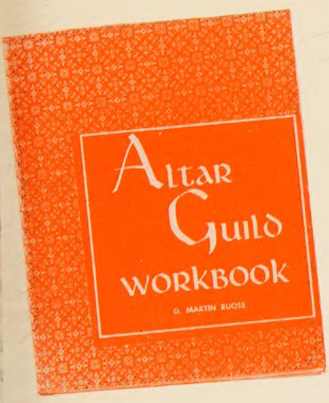
Perhaps the day must come when we will have two types of deaconesses—those with less formal training who serve in the humbler vocations and those wi professional degrees who carry on leadership capacities. There must room in the sisterhood—or in some oth form of consecrated and protected Chri tian service—for all who desire to e gage in such labors of love and mercy.

As it stands now, the diaconate is n large enough to accomplish the wo that awaits. In all of American L theranism, there are only 541 de conesses. The United Lutheran Chur has only about 170. Stalwart efforts a being made to recruit capable you women for the work, but many seem prefer to serve the church outside the s terhood. This brings about a divisio with sisters and lay workers in ma cases doing the same work.

NEED FOR WOMEN in church vocatio has been emphasized lately. There been an increasing demand for ordi tion of women to the ministry. Amo Scandinavian Lutherans this is a live sue. A woman now heads the Congre tional Church in England. Some Am can denominations permit the ordinat of women and it has caused much deb in others.

Whether or not women are actua ordained for the preaching of the Gos and the administration of the sacrame the situation today calls for new praisals. Women's usefulness in full-t Christian vocations is no longer a ma of argument. We have women teach in our seminaries, serving on chu boards, heading up big programs Christian service. To co-ordinate and large this body of women workers in church is something that will require earnest attention in the near future.

—ALBERT P. STAUDERMA



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